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CHRONICLE

Home News.—Carranza's plan suggesting that a commission be appointed to decide whether the American troops shall leave Mexico, and to settle the questions in dispute between Mexico and the United States was accepted in a modified form by President Wilson.

The modifications suggested by the President are that the commission's scope of action be widened so that different matters making for a better understanding between both countries may be considered by the commissioners. The note of acceptance signed by acting Secretary of State Polk, and addressed to the Secretary of Foreign Relations of Mexico, through Mr. Arredondo, the Mexican Ambassador-Designate, reads:

I have the honor to acknowledge receipt of your Excellency's note transmitted under date of July 12 by Eliseo Arredondo, your Government's confidential agent in Washington, informing me that your Excellency has received instruction from the citizen First Chief of the Constitutionalist army charged with the executive power of the Union to propose that each of our Governments name three commissioners, who shall hold conferences at some place to be mutually agreed upon and decide forthwith the question relating to the evacuation of the American forces now in Mexico, and to draw up and conclude a protocol or agreement regarding the reciprocal crossing of the frontier by the forces of both countries, also to determine the origin of the incursions to date in order to fix the responsibility therefor and definitely to settle the difficulties now pending or those which may arise between the two countries on account of the same or a similar reason; all of which shall be subject to the approval of both Governments.

In reply I have the honor to state that I have laid your Excellency's note before the President and have received his instructions to inform your Excellency that the Government of the United States is disposed to accept the proposal of the Mexican Government in the same spirit of frank cordiality in which it is made.

This Government believes and suggests, however, that the powers of the proposed commission should be enlarged so that, if happily a solution satisfactory to both Governments of the question set forth in your Excellency's communication may be reached, the commission may also consider such other matters the friendly arrangement of which would tend to improve the relations of the two countries; it being understood that such recommendations as the commission may make shall not be binding upon the respective Governments until formally accepted by them.

Should this proposal be accepted by your Excellency's Government, I have the honor to state that this Government will proceed immediately to appoint its commissioners, and fix, after consultation with your Excellency's Government, the time and place and other details of the proposed conferences.

According to present reports the commission will be made up of three representatives from each country. It is said the First Chief has tentatively selected Luis Cabrera, Secretary of the Treasury, Albert Pani, President of the Mexican National Railway, and Ignacio Bonillas, Secretary of Communications. Our own State Department has not given out the names of the American members of the commission.

On July 25 official announcement was made at Washington that negotiations had been completed between Denmark and the United States for the purchase of the

The Danish West Indies

Danish West Indies, for \$25,000,000. The three islands involved, St. Croix, St. Thomas and St. John, lie due east of Porto Rico. They are of strategic value to the American Government from a military standpoint, while the harbors of St. Thomas and St. Croix are of prime importance to the United States Navy, the island of St. Thomas being in the shipping line from Europe to the Panama Canal. In 1865 Admiral Porter pronounced St. Thomas "a second Gibraltar, which could not be attacked by a naval force." Since the Civil War their

acquisition has been the subject of unsuccessful negotiations. At one time they could have been bought for \$3,000,000, and in 1902 the United States Senate failed to ratify a treaty for their purchase at \$5,000,000.

The present Congress is likely to be remembered for its enormous appropriations. For instance, the Army, Navy and Post Office bills each call for an expenditure of over \$300,000,000. The Army appropriation bill, which reached the Senate on July 27, totals in round numbers \$314,000,000, bringing the aggregate for national defense for the fiscal year 1917 up to nearly \$700,000,000. The appropriations for preparedness as they now stand, July 31, are:

<i>National Appropriations</i>	
Army	\$313,970,447.10
Navy	315,826,843.55
Fortifications	25,748,050.00
Military Academy	2,238,328.57
Army and Navy Deficiency.....	27,558,348.05
Total.....	\$685,342,017.27

Despite all this it is repeatedly reported that the Army and Navy were never in a worse condition.

The War.—The fighting between the British and the Germans at Pozières, Longueval, and Delville Wood has been the most furious of this long struggle on the Somme, and has ended this week with all the aforesaid places in complete possession of the British. The Italians report the capture of Monte Cimone, an important strategic position on the Posina-Astico line. Erzincan was taken by the Russians, and thereby practically the whole of Armenia was wrested from the Turks. It is expected that the next objective of the Russians will be Sivas, 130 miles further west in the heart of the Ottoman Empire.

The Russians have made steady advance during the past week in their campaign against Lemberg. Pressing their success of last week at the Lipa and the Styr, they have forced the Austrians back to the northeastern border of Galicia. The River Bug, thirty miles away, is the next natural line of defense for the retreating army. West of Lemberg, Brody was captured by an attack from the north, which forced the Austrians back in succession across the River Slonevke and the River Boldurovka, and threatened the railroad to Lemberg. Brody was the principal military depot for the Austrian army operating along this front. An effort is also being made to envelop Lemberg from the south below the Dniester. Another Russian army is there fighting towards Stanislaw, whence another trunk railroad runs to Lemberg. The whole Austrian line along the Strypa is also menaced by these two movements at Brody, and on the Dniester. Moreover, a successful attack has been made on the German lines defending Kovel along the Stokod. The

attack is aimed toward Vladimir-Volynski, and after being repulsed for three weeks it has succeeded in forcing a way across the Stokod between the Rovno-Kovel railway and the Turia River. The Russians report having captured 350,000 prisoners since the beginning of their campaign along the Eastern front on June 4 last; the Central Powers on the other hand claim to have captured 2,678,000 prisoners in all since the beginning of the war.

The question of the possession of the British steamship Appam, captured by the German cruiser Moewe and brought into Hampton Roads, was decided by Federal Judge Waddill in favor of the British owners. The principle of the decision was that the presence of the ship in our waters is a violation of the neutrality of the United States and that the vessel must be treated as being stranded and abandoned on our shores and be restored to its owners. The German prize court on the other hand decided that the vessel was a war prize and that the gold on board (\$180,000) should be turned over to the Reichstag.

President Wilson's note to Great Britain on the blacklisting of American firms, without making any particular demands, protests against what it calls an arbitrary interference with neutral trade. It points out that not only British subjects, but also neutral steamship lines and neutral bankers are liable to suffer harmful consequences if they trade with the proscribed firms, and this not only in Great Britain and her dependencies, but also in foreign countries. "The measures," it goes on to say, "are inevitably and essentially inconsistent with the rights of citizens of all the nations not involved in war." It regards them as an extension of known remedies and penalties for breaches of blockade and asserts that "the Government of the United States cannot consent to see those remedies or penalties altered or extended at the will of a single Power or group of Powers to the injury of its own citizens or in derogation of its own rights."

Germany.—The German government, as if in answer to the boasts of the Allies, has issued this statement giving the official figures relating to conquests, at the end of the second year of the great and apparently endless war:

Conquests in War

The Central Powers occupy 431,000 square kilometers, (161,625 square miles), against 180,000 (67,625 square miles) a year ago. The enemy occupy in Europe 22,000 square kilometers, (8,250 square miles), against 11,000 (4,125 square miles) a year ago.

The Central Powers, Bulgaria and Turkey captured 2,678,000 enemy soldiers, against 1,695,000. Of those taken prisoner by the Germans, 5,947 officers and 348,000 men were French, 9,109 officers and 1,202,000 men were Russian, and 947 officers and 30,000 men were British.

The war booty brought to Germany, in addition to that utilized

immediately at the front, comprised 11,036 cannon, 4,700,000 shells, 3,450 machine guns, and 1,556,000 rifles.

According to the list of statistics of German wounded soldiers, 90.2 per cent returned to the front, 1.4 per cent died; the rest were unfit for service or were released. The military measures of the Central Powers, in consequence of vaccinations, were never disturbed by epidemics.

No doubt it is these facts that lead our military experts to say that the advantage is still with the Central Powers.

In comment upon the Economic Compact of the Allies, the German Foreign Office issued a statement, in which it charges the Allies with planning a permanent economic war upon Germany. The following are important extracts:

Allies' "Economic Compact"

They [the foes of Germany] are unwilling that Germany should become great and strong, because the other Powers want to be the economic masters of the world. Territorial and economic aggrandizement has united Germany's foes in a war of destruction against us. . . . England, therefore, wants a war of destruction, war to the knife, which, according to the plans of our foes, shall continue even after the cannon is silenced; for their former talk about the permanent peace that they wished to establish has been drowned under the shout that Germany's foes are raising over the Paris Economic Conference.

The statement concludes as follows:

The alliance of the Central Powers rests upon a community of political and economic interests. It is an intrinsic necessity for all four States, and it guarantees to them among themselves the greatest advantages without in any way threatening the interests of the others.

Building upon what she already has achieved, Germany treads the threshold of the third year of the war with unshaken confidence. But the goal has not yet been reached, for the foe has not yet come to see the impossibility of subjugating Germany.

Up to this writing the Allies had made no answer to these direct and rather caustic comments.

Ireland.—During the week the Home Rule difficulty gave rise to prolonged and heated discussion. On June 25, Archbishop Walsh of Dublin published a letter in which he condemned the management of the cause in Parliament and declared that Ireland was now facing "truly awful prospects." On the same day John Dillon made this motion in the House of Commons:

Home Rule

That in view of the announcement of the Government, that they do not intend to introduce their promised bill to settle the Government of Ireland, it is vitally necessary and urgent that the Government should immediately disclose to the House its plans for the future government of Ireland during the continuance of the war.

On June 26, Timothy Healy threw the House into a violent commotion by charging that "of the 3,000 men and women arrested during the Irish rebellion, two-thirds were treated with a cruelty and ferocity that even Germany had not shown in Belgium." He further stated that the maladministration of the Home Secretary had given occasion to the Irish uprising. As usual a violent but useless debate followed. Next day, in accordance with Asquith's promise, this official paper was published,

giving the agreement arrived at by Redmond, Carson and Lloyd George:

(1) The Government of Ireland Act of 1914 to be brought into operation as soon as possible after the passing of the bill, subject to the modifications necessitated by these instructions. (2) The said Act is not to apply to the excluded area, which is to consist of the six counties, Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone, including the parliamentary boroughs of Belfast, Londonderry and Newry. (3) As regards the excluded area the executive power of his Majesty to be administered by a Secretary of State through such officers and departments as may be directed by an order in council, those officers and departments not to be in any way responsible to the new Irish Government. (4) The number of Irish representatives in the United Kingdom House of Commons to remain unaltered, viz., 103. (5) The Irish House of Commons to consist of members who sit in the United Kingdom House of Commons for constituencies within the area to which this Act applies. (6) A reduction to be made in the number of Irish senators proportionate to the population of the excluded area. The senators to be nominated by the Lord Lieutenant subject to instructions from his Majesty. (7) The Lord Lieutenant to have power to summon conferences between members for constituencies in the excluded area and members for constituencies in the rest of Ireland. (8) A reduction to be made from item A of the transferred sum (cost of Irish services) when ascertained proportionate to the population of the excluded area. (9) Provision to be made for permanent sitting of the high court judge or judges at Belfast appointed by the Imperial Government or for the constitution of a new court at Belfast with the same jurisdiction as that of the high court, but locally limited. All appeals, both from courts in the excluded area and those in the rest of Ireland, to go to the appeal court in Dublin. (10) Section thirty of the Government of Ireland Act to be extended to any disputes or questions which may arise between the excluded area and the new Irish Government. (11) His Majesty's power of making orders in council for the purposes of the Act to be extended so as to include the power to make necessary adjustments and provisions with respect to the government of the excluded area and relations between that area and the rest of Ireland and Great Britain, etc. (12) Among the various questions to which attention must be directed in this connection will be the question of fixing fair rents under Irish land acts. (13) All orders in council under the new act to be laid before both houses of Parliament in the same manner as orders under the Government of Ireland Act. (14) This bill to remain in force during the continuance of the war and twelve months thereafter, but if Parliament has not by that time made further and permanent provision for the government of Ireland, the period for which the bill is to remain in force is to be extended by an order in council for such time as may be necessary in order to enable Parliament to make such provision.

This agreement was rendered abortive by Lansdowne's speech and the Government's subsequent action. English papers, with the exception of the *London Morning Post*, blame the Cabinet for its mismanagement of the Irish question. On July 26 the *London Times* said:

Redmond and Carson are infinitely nearer together than ever before, and if they cannot settle the Irish question by the simple process of shaking hands they can at any rate prevent it from relapsing into hopelessness by refusing to be driven any further apart.

The *Daily News* declared:

Mishandling of the situation at the dictation of the Lansdownes, the Middletons and the Cecils has enormously embittered the already bitter feeling in Ireland. Nothing but the decisive repudiation of the Lansdowne cult will save the position from utter disaster.

The chief Irish papers discuss the situation with great frankness. The *Irish Times* states that "a political truce must be restored by agreement." The *Freeman's Journal* complains bitterly against the British Government which "alone was found without faith and without courage." "This breach of faith," it continues, "will inflame feelings already sufficiently inflamed by the blunders of the Coalition." The *Independent* believes:

Every honest Irish Nationalist will rejoice at the disappearance of the hateful and nefarious scheme of Lloyd George and the Government to divide and dismember Ireland. But, unfortunately the manner in which the plan was conceived, together with the trickery and chicanery by which the Government sought to impose it upon the country, will constitute forever an unedifying and dishonorable episode in our history.

Naturally all this has a disturbing effect on the Irish at home, while the Irish in America have been disappointed and angered by the refusal of the British Government to allow Messrs Kelly and Smith to land in Ireland with \$50,000, part of a fund collected for the Irish sufferers. Both the detained gentlemen carried passports which had been viséd by the British Consul-General at New York.

Mexico.—Confusion worse confounded has been precipitated in Mexican social and commercial life, in consequence of the First Chief's decree nullifying the civil

Internal Affairs

records, contracts and the judicial decisions of the Huerta and other régimes of the past three years. The principal articles of the ukase read:

Article 1. All acts executed by private persons (and wherever they have intervened, borrowing their authority,) and of the functionaries of the judicial, Federal and local powers of the uprising administration, Huertista, conventionista and the so-called neutral governments of Oaxaca and Yucatan, are hereby annulled. Article 2. The acts of guardianship and of the emancipation of children will continue, depending for their validity or nullification on the character of the judicial decisions of the voluntary and hybrid jurisdiction whence they were derived. Article 3. The revalidation or nullification of judicial decisions in which the Federal or local treasury would be concerned and which were executed during the usurpation administrations will be determined in each case by the judgment of the Government. Article 4. The interested parties in the proceedings declared null by the first article of this decree will have the right to solicit revalidation in the time, form and limits expressed in subsequent articles. The plaintiff in a proceeding initiated during usurpation periods will not have the privilege of soliciting revalidation. Article 7. The time for soliciting revalidation will extend from the promulgation of this decree to six o'clock in the afternoon of December 30, of the present year.

There are seven other articles; of these 8, 10, 11, 12,

13 and 14 prescribe and define the court procedure necessary to secure revalidation of documents and records in general. Article 9 lays down regulations for the revalidation of sworn documents. As is clear this sudden and drastic action has caused endless trouble. Meantime the people are living in extreme misery: food is scarce and according to authentic information the Zapatistas are once more seen in the hills, in sight of Mexico City. The "Chiefs," however, are enjoying comparative luxury, and when they are obliged to leave their distracted native land, they live in comfort in fashionable New York hotels.

Rome.—The entrance of a Catholic, Signor Meda, into the Boselli Cabinet has given rise to some interesting discussions. *Rome* points out that though there are 540

Catholics and the Cabinet

Italian deputies, yet only about a score are Catholics. The same paper declares that the *Non expedit* has been only a partial success, for sixty per cent of the citizens invariably went to the polls and many of those who stayed away were not influenced to do so by the Holy Father's wish. Strangely enough *Rome* calls the *Non expedit* "little more than a history memory." Pius X was not adverse to Catholic deputies, but he set his face against a Catholic party and made it known that these deputies were not "in any sense official representatives of religious interests or religious opinion in the country." Despite this they became known as the "Catholic group," and since Boselli wishes all groups to be represented in his Cabinet, *Rome* thinks it quite natural that he should choose one member from among the Catholics. The *Osservatore Romano* considers the matter from two angles, first discussing Signor Meda's attitude toward the war, before Italy took up arms against Austria, and then turning to Meda's position as a Catholic. After remarking that many who have entered the new Cabinet had been known as neutrals, this paper says:

From this point of view the entrance of Signor Meda into the Cabinet may have caused some surprise, since he certainly was not one of those who urged on the (Italo-Austrian) war, although after it came to be declared he accepted the situation, while explicitly leaving the responsibility of it to those who had assumed it. In doing this Signor Meda, whose principles, as is well known, are Catholic, cannot be said to have separated himself from the Catholics of Italy. In fact, the Catholics, prior to the declaration of war, were neutral not only through motives of seasonableness and of political convenience, but through other considerations of a higher order. They were neutral, or, better still, impartial, toward all the belligerents, as was, and still is, the Sovereign Pontiff, their leader and master, who does not tire of repeating to the nations and to the Governments the word, peace. It must not and cannot be assumed that Signor Meda represents in the Ministry the Catholics and their organizations, since there being in Italy no Catholic party politically constituted and in Parliament no Catholic group properly so called, Signor Meda cannot, as a Minister, represent any others but himself and his friends.

From this it is clear that the Holy See has not changed its attitude toward a Catholic party.

TOPICS OF INTEREST

Paganizing the Child in New York

FOR the first time in our respective careers, the *New Republic* and myself find ourselves in substantial agreement on a matter of vital importance. In an article in the current number, "Father Blakely States the Issue," that journal affirms the accuracy of the position taken by AMERICA in the attack made on the private institutions of New York. The purpose of that attack was fairly plain: it was to paganize the child. Choosing another term for "paganize," the *New Republic* admits the fact with praiseworthy frankness.

It is high time that the admission was made. Too long have we been dealing in "glittering generalities"; too long have the pained statements of New York's charity "reformers," that they have "no intention of interfering with the religion of the dependent Catholic child," been allowed a validity which they by no means possess. On more than one occasion I have pointed out the dangers of the "modern sociology" of which these same reformers have long been the active and highly paid exponents. I have identified it with that atheistic philosophy whose attack is directed not against the Catholic Church alone, but against the very foundations of revealed religion. I have had no hesitation in terming it "godless sociology," "pagan sociology," and "a crass materialism that would turn the State into a god, and recognize no creed save one, the omnipotence of the commonwealth." For this plain speaking, I have been called reactionary, bitter, uncharitable, and ignorant. This criticism is of little consequence. What is of consequence, however, is the fact that the *New Republic*, a recognized exponent of what it considers "modern democracy" but which I term "modern sociology," admits "gladly" that I have stated the case with complete accuracy.

Father Blakely deserves cordial respect for the candor with which he states the issue as seen by the clerical organization. ". . . between the principles of Catholicism and the principles of modern sociology, upon which many unwary Catholics have looked with approval, there is an essential and irreconcilable antagonism. . . . The Church is from God; modern sociology is not; for like present-day non-sectarian education, it has severed all relations with Him. . . ." *We gladly accept the issue as Father Blakely states it. . . .* The enemy, as Father Blakely so plainly says, is the *secularizing tendency of modern life. . . .* From its own point of view the Church is perfectly right in its antagonism, however unwise the tactics it pursues. *The secularization of philanthropy is one of the clear intentions of modern liberals, and though liberals wish to proceed moderately and with all possible fairness, they do intend to proceed.*

But what are the means by which these liberals "intend to proceed"? The *New Republic* states them admirably.

. . . Government is not an alien thing to be limited, but a

social instrument to be used. Democracy has been evolving from a protest into a purpose. . . . "Modern sociologists" are simply men engaged in stating the affirmative faith of democracy.

What is the program built, not upon faith in God, but upon this "faith of democracy"?

Twentieth century democracy believes that the community has certain positive ends to achieve, and if they are to be achieved *the community must control the education of the young. . . .* It believes that freedom and tolerance mean the development of independent powers in the young, not the freedom of older people to impose their dogmas on the young. It insists that . . . *experimental naturalistic aptitudes* shall constitute the true education. It is this demand of democracy which Father Blakely has in mind when he says that more money should be given to Catholic institutions because "the destiny of immortal souls" may hang upon the endowment. The candid democrat must reply that no one has a monopoly in salvation, that there may be other destinies besides those conceived by Father Blakely, and that the power to choose and control destiny is the ambition of democrats educated in an age of science.

This program of modern paganism has been stated time and again in the pages of AMERICA. Government is not "to be limited"; on the contrary, it is to be made a god, enslaving the lives of its creators by exacting a blind and unreasoning faith in an evolving "democracy." With the God of Revelation, a God of reasonable service, swept aside, the inalienable right of the parent over his child is usurped by "twentieth century democracy." The omnipotent "community," heedless of the wishes of father or mother, "must control the education of the child," and "experimental naturalistic aptitudes," with no reference whatever to higher intellectual or supernatural needs, are to "constitute the true education." "Older persons," or God, for that matter, may not "impose their dogmas on the young." The reason of this restriction is plain. The right of "imposing dogma" is reserved to "twentieth century democracy," whose first and most sacred dogma is a blind, unquestioning acceptance of the *complete supremacy of a godless community over every phase of human activity.* As for the fulness of the Revelation of God in Christ Jesus, that is a myth and a fruitful source of superstition, which no "candid democrat . . . educated in an age of science" can accept.

The program announced by the "twentieth century democracy" states a complete and efficient policy of paganizing the child. Where will it end? The *New Republic* answers this question by referring with obvious approval to "the struggle which France fought recently and won." One result of that "struggle" was that thousands of men and women, France's finest citizens, as France is now realizing, were sent into exile in the name of "liberty of conscience"; another, that more than a million and a half children, voluntarily confided by parents to the care of Christian instructors in fifteen thousand schools, were compelled in the name of liberty, to submit to an "education" deliberately hostile to religion; while a third result is thus formulated by M.

Ferdinand Buisson, the real founder of "secularized education" in France.

The Christian moral system presents nothing more or less than a coarse ideal against which our consciences revolt, and which would throw us back two thousand years. . . . The only possible result of all rational education must be the evolution of the religion of the past into the irreligion of the future.

"The triumph of the Galilean has lasted for twenty centuries" proclaimed another secularizer, M. Delpech, in the French Senate. "It is now his turn to die . . . The deception has lasted long enough; the lying God in his turn disappears." And M. Aulard exclaimed: "Let us no longer assert that we do not intend to destroy religion but let us boldly proclaim that we do intend to destroy it."

Unfortunately, the first part of the policy of "twentieth century democracy" has been established in the complete secularization of education in America. Left to itself, it is a factor which contributes powerfully to "the evolution of the religion of the past into the irreligion of the future." With sure instinct, the *New Republic* appeals to the triumph of irreligion in France, as the triumph towards which "twentieth century democracy" in America is progressing. The next step is "the secularization of philanthropy." Could a completer demonstration be offered of the claim made again and again in these pages, that the true purpose of the New York reformers is to paganize the child?

PAUL L. BLAKELY, S.J.

The Line of Defense

RAPIDITY of mobilization spells military efficiency. Freed from technical language the simplest and most accurate definition of strategy is "getting there first with the greatest number of trained troops." What must the European reader in Paris, Berlin, or London have thought of American "strategy," as he took up his morning paper and saw that after about three weeks of militia mobilization we succeeded in getting 43,000 National Guardsmen to the border out of a possible 130,000? With his own war troubles on his mind, it really matters little what any European may think of our terrible lesson in unpreparedness. It matters much what we think, and much more what we are going to do about it. There is no one so optimistic as to imagine that note-writing is going to keep us out of war, forever and a day. The pen is mightier than the sword, mostly in schoolboy orations and after-dinner speeches, but its might in diplomatic history has generally been measured by the sharpness of the blade that was behind it. By the blade we mean the ability to vindicate national rights on land and sea. A well-trained army and fully equipped navy put the edge on the blade. Unless we have that, at least in nucleus, our nation "shall not last long," as Colonel Roosevelt says, "because it doesn't deserve to last long."

We are at present awakening to the need of preparedness. The inefficiency of the militia system, not of the militiamen, was demonstrated during early July when the rush to the border petered out into dribbles of slowly arriving and ill-equipped troops finally reaching their destination, and taking up patrol duty and camp life which is a little easier than going into the field against a hostile force. To remedy the present system is imperative. General Wood went to the heart of the matter when he said: "In the first place, the militia is not permitted by law to keep extra field equipment in its armories. Rifles, ammunition, and canteens are lacking whenever the militia is to mobilize." It must be remembered that the new order of things going into effect on July 1, when the Hay bill became law merely extends the present system, and amounts to this: Prepare for war, after war is upon you. The Hay bill adds to the hulk of what we call our military system, thereby adding to the peril from its collapse. We have to take some means of establishing a citizen soldiery to supplement our regular army, and we cannot forget that our navy needs supplementing also. The military training camp is the first step toward real preparation. There are this summer seventeen individual camps held at eight places in the United States. Needless to say, this does not imply that in September we shall have a citizen army worthy of the name. But it means the beginning of the passing from the state of latent willingness to defend the Flag, to a realization in the minds of those who spent a month or more in military training, of what defending the Flag really means. It cannot be defended by a cheer or a patriotic song if it is attacked by modern artillery or siege guns.

There is a growing conviction that military training should find a place in our schools. Witness the Welsh, Slater, and Stivers' bills passed during the last session of the New York State legislature. All children over eight years are required by the Welsh measure to take the "setting up" exercises for twenty minutes each day. According to the Slater Act boys between the ages of sixteen and nineteen, unless they are working, are called upon for three hours' drill a week, and whenever possible to take a course in military camps. The Governor is empowered, by the Stivers' bill, to draft men into the organized militia in order to bring it up to war strength, under stress of emergency. Pacifists made a great hue and cry over these bills using the ugly word "conscription," so abhorrent to democratic ears, and forgetting that as citizens they are subject to the worst kind of conscription, for the Federal Government has the right to draft them willy-nilly, and send them into battle untrained and poorly officered against an invading force, whenever said Government sees fit to use the power, as it has used it in the past. Our democratic instinct rebels in some cases against universal military training, and yet "democratically" speaking the instinct is false. For by depending on the haphazard policy of expecting

our volunteers to rally to the Colors at the sound of danger, we assume that one part of our population is voluntarily going to do the duty of the entire population. From the standpoint of democracy why should John Smith volunteer any more than Paul Jones? We are loath to admit it, but dependence on the volunteer is following out the principle of "letting someone else do it." Wonderful democracy that! General military training can be accomplished without committing the "Land of the Free" to the detestable principles of militarism, without violating the rights of any citizen in a free democracy. How general is the demand for universal military training is shown by the census recently taken by the United States Chamber of Commerce. Twenty-six States voted unanimously for compulsory military training while sixteen others favored it by a substantial majority. Five States made no returns, Alabama alone standing out in opposition.

The true preparedness policy in Australia and Switzerland and New Zealand, that long ago passed from the pages of the daily paper into actual life, has not made the Swiss, or the New Zealander or the Australian, a mad imperialist. A democratic government, as any other form of government can and must require the services of its citizens in its defense. The ideal democracy guarantees the greatest amount of liberty to the individual that is consonant with the welfare of the many. It cannot furnish an absolute pledge that no individual privilege shall ever be curtailed or abolished. Such a promise would be only made by a mad-cap democracy, the twin sister of anarchy. The idea of absence of all restraint is not the idea of liberty, but of license, and to allow the license-notion to seep through our democratic ideals would be far worse than reversing the lever entirely and running back into absolutism and darkest despotism. Certain restraints have to be placed on its citizens by a democratic government, else that government's existence and its citizens' liberties will become only a memory and a dream. Every law passed, every tax imposed means restraint. If the law-imposing and taxing prerogative, admitted by every sane citizen as a government right to insure the benefits of true liberty, is exercised in the ordinary life of a nation, surely the right of government to require the service of its citizens in defending the State and its institutions from destruction and ruin cannot be denied. There is nothing in the famous American Bill of Rights that imposes the burden of national defense on volunteers. If there were it would be a Bill of Wrongs.

The plain fact is that democracies have required their citizens to bear arms in the State's defense, resorting to conscription when necessary. And a plainer fact of history is that democracies have resorted to conscription for the very reason that the volunteer theory rarely if ever measured up to a real national crisis. The springing of a million men to a nation's defense between sunrise and sunset happens on a Chautauqua circuit but not

in history. When liberty, fraternity, and equality were being shouted from Paris to the Provinces in the wild days of the early French Revolution, the *de facto* Government in Versailles was drafting a conscription measure founded on the principle that every citizen was bound to come to the defense of the nation, and that if the individual did not admit the principle, the government of liberty, fraternity, and equality would force him to the admission with a cordon of steel. And when the volunteer theory passed into thin air, and left thin ranks in the Union Army, a very good democrat in the White House ordered the drafting of men into the Federal service. Another democratic government in Richmond at the time had set the example.

As a democratic people we cannot and we will not entertain the idea of an immense standing army. No more can we hope to solve the problem of national defense by the grace of the volunteer soldier, as we understand the term today. We have to strengthen our line, and the military system or lack of system at present in vogue has proved itself inadequate to meet even an easy efficiency test. In other words the militia system has proved that it cannot strengthen the admitted weakness of a small standing army in a great military crisis. No sane American wants war. Yet few seem to realize that practical preparedness is the best insurance against war. Practical preparedness does not mean the undemocratic, and unbusiness-like policy of training, more or less imperfectly, a few men who choose to enter the militia in time of peace, and then rushing an untrained mob into the field when actual war is upon us, to pay a terrible blood-price for ignorance. It does mean that we have to adopt a system, modeled on the Australian or Swiss system, and rid ourselves of the beautiful belief that a democracy absolves its citizens from military obligations. "To be prepared for war is one of the most effectual means of preserving peace. A free people ought not only to be armed but disciplined, to meet which end a uniform and well digested plan is requisite." When Washington told this truth to Congress in 1790, he was making no plea for militarism or imperialism, but for practical preparedness.

GERALD C. TREACY, S.J.

Dogs and Disease

IN New York City on April 21, 1916, during the hours of daylight, employees of the Health Department counted 7,149 unmuzzled dogs at large, notwithstanding the ordinance which forbids the practice. In 1915 there were 3,648 persons bitten by dogs in that city. In 404 instances the dogs wore figure-of-eight strap muzzles, which show the worthlessness of such muzzles—they only irritate the dog. In 440 cases the dogs were in leash, which show the worthlessness of the short-skirted lady at the distal end of the leash. The dogs were neither leashed nor muzzled when 2,332 of the persons

bitten had their interesting zoological experience. In other American cities the ratio is higher. In the south the poorer the negro the more curs he has. Dogs are not muzzled on the streets of Philadelphia. It bothers the animals. A little girl, fourteen years of age, who was walking slowly along the street last week near where I live, was mangled horribly by a brute owned by a devout old maid who really never knew this dog to act so before. "Why, he was so affectionate!" The white-faced father knelt by his little one, shivering and sweating, while the physician was cauterizing and sewing the wounds of the shocked child, and the old maid was assuring the bulldog that he was naughty, naughty. A few weeks ago a grocer here, while delivering provisions at a house, had his throat ripped open by a bulldog, and he died in the gutter, with the dog snarling over him. The encyclopedia writers on the dog assure us the bulldog is the gentlest of pets, most affectionate, much maligned. A neighbor of mine has a bulldog with a devilish countenance and a reputation, according to its mistress, of benignity, but it persists in taking sample-cuticles of the hides of those called "trades-people" by the lady. The samples are removed without evident malice, but the trades-people evince a certain lack of cheerful appreciation of the animal's motives.

To forestall letter-writing, I acknowledge that I have read Senator Vest's dissertation on the sanctity of dogs. There have been good dogs. All the good dogs, however, between heaven and hell, now and forever, will never compensate for the sight of that father kneeling by his little girl before the face of God and calling on God. Behold the sanctity of human life in our civilization!

In cities every case of rabies comes from rabid dogs. The disease is rare, you know, the dry nurses tell us to our faces. Is it? In the first place the disease, if untreated, is always fatal, and death by rabies is one of the most hideous deaths known to medicine. In 1890 there were 143 deaths from rabies in thirty of the United States; in 1908 there were 111 deaths in the United States, and the disease was prevalent in 534 localities in thirty-nine of our States and Territories. There were 230 deaths in the United States from rabies between 1890 and 1900.

The terrible disease, rabies, occurs all over the world, except in Australia, where it has been kept out so far by a rigid quarantine. In France, Hungary, Belgium and Russia it was widespread before the war, but it was well controlled in Germany and England. Two-fifths of all cases of rabies occur in children under fifteen years of age because the little things are not strong enough to defend themselves. Salmon, in a total of 14,000 cases of rabies, found that June is the month of greatest incidence of the disease in the United States.

There are usually three stages in human rabies. In the premonitory stage there is depression, anxiety, a sense of impending danger, restlessness. The patient may grow surly, irritable. In the second stage the face

takes on an expression of terror with marked pallor; the muscles are drawn and restless; the eyes have a "hunted look." There is intense thirst, but attempts to drink bring on spasms, the hydrophobia spasm. The water is forced out of the mouth by the spasm, and this is followed by intense dyspnoea or impossibility of breathing. The suffering is dreadful, and slight sounds or even currents of air can start the spasms. Later all the muscles become involved. The mucus surfaces are covered with a thick sticky mucus, as in the rabid dog, and vomiting is frequent. Delusions and maniacal delirium are common. The patient plunges about, wounds himself, bites at attendants. This stage lasts from one to three and a half days. The third stage, which comes before death, is a paralytic condition. The patient sinks rapidly and dies from exhaustion.

Untreated rabies is always fatal, but fortunately if treatment by the Pasteur method is begun within a week after the bite the mortality is only about 0.77 per cent. Of 4,914 cases treated in Hungary between 1890 and 1895 only 1.20 per cent died.

Beware of a dog when it becomes dull and hides away, appears restless, always on the move and prowling, with a sullen look and hung head. Beware of a dog which barks at nothing when all around is still. Beware of a dog that scrapes incessantly and tears up things. Look out for a dog that suddenly grows over-affectionate, and tries to lick your hands and face. Beware above all of the dog that has difficulty in swallowing, which appears to have a bone in its throat, or of one that has wandered from home and returns covered with dirt, exhausted and miserable. All these symptoms indicate the beginning of rabies.

There is a considerable loss of domestic cattle from rabies, but sheep are destroyed in great quantities by healthy dogs. It is impossible to raise sheep in our Eastern States owing to the wandering dog, and the Assemblyman who has heard Senator Vest's homily. In 1904 there were 51,630,000 sheep in the United States, valued at \$170,000,000, but 25 per cent of the lambs were lost from exposure and dogs. In 1889, of 650 deer owned by the Marquis of Bristol 500 died in four months from rabies.

There are over three hundred varieties of tapeworms, and the eggs and larvæ of these worms are originally spread almost entirely by dogs. In man and stock, hydatid cysts in the liver, heart, and almost any organ of the body are caused by the tapeworm larvæ, and are often fatal. Gid in sheep especially, is caused by the larvæ of the *tania caninus*, a tapeworm, which gets into the brain and soon larvæ bring on muscular cysts, "measles," in domestic animals and fowls; both are dog-spread larvæ. Tapeworms in man, especially in children, at times even cause death, and are spread by dogs. The larvæ of these worms get into food, or on the hands of persons, and are swallowed; they infest dogs and are found even in the dog lice on the heads and necks of

pups. Some full-grown tapeworms are five feet long, others are six feet long. Several of the round worms, the tongue worm, and certain trichinæ are passed on by the dog. Uncinariæ of various kinds, which cause chronic anemia, miner's cachexia, tunnel anemia, or jail anemia, infest the intestines of dogs and are passed on.

There are some mites, called acarids, which cause itch: these are carried by dogs. The worst of these is *demodex caninus*, a dog tick. The dog flea and dog lice absorb the embryo of the *filaria immitis* from the dog, and man is inoculated with the larvæ by the bite of these vermin. Several other *filaria* also are found in dogs. The thread worm, *strongylus gigas*, which causes symptoms in man that are confused with stone or abscess in the kidney, is found in the dog and spread by this animal. So also the Guinea worm, the "fiery serpent" which afflicted the Children of Israel in the desert. Several distomata, double-mouthed worms, which lodge in various parts of the body, cause cirrhosis of the liver, hemorrhages of the lungs, blindness, and so on, are dog-borne.

The larvæ of the ascarid, the large round worms of children, are spread by the dog. One ascarid lays over fifty million eggs, and these worms can get into the stomach, and crawl up and out of the mouth, get into the bile ducts, into the middle ear from the Eustachian tube, ulcerate and perforate the intestines, and cause death. The small round worms, anchylostomata, are also dog-borne.

Dogs spread small-pox, bubonic plague, in their fleas and lice, typhus, foot and mouth disease, measles, and many other infections. I have repeatedly killed dogs I found in the beds of small-pox patients.

Like that greatly over-rated man Mark Twain, certain parasitic ladies, whose mission in life is either meddling, or keeping chairs against the floor, admire children in pictures but just adore poodles. Let them have them, with their tapeworms; but all dogs at large should be in muzzles that muzzle. AUSTIN O'MALLEY, M.D.

Catholic Physicians and Reading

IT is complementary to a previous discussion of the worth-while reading done by Catholic lawyers, outside of matters of professional pertinence, to consider the same question with reference to Catholic physicians. And I might as well plunge in *medias res* by submitting at the start that Catholic physicians seem as open to indictment as their legal brethren. In this they are but of a kind with men in general. The recent production of "Caliban" in New York, and the generous public support which it received, revealed to the surprised reviewers the fact that the public really has something of good taste left. The very making of the comments elicited by this discovery is of itself a severe criticism. The public taste as regards the stage is on a par with the public taste in literary matters. Worth-while reading

is quite neglected by the average man, and it is extremely regrettable that the members of the professions turn the pages of books no more than do laymen.

We all remember the delightful comedy of last season, in which the young physician practised golf in lieu of medicine. However, we are more concerned with his older brethren who have acquired patients and position, and it is only fair to say that the successful physician, like the successful attorney, is over-worked. He finds little leisure and has little inclination for reading in fields foreign to his profession. True, as with others, so with the doctor, his reading largely depends upon the personal inclination and individual training. However, the amount of good solid reading done by the average doctor is very small, and it is the average whom I wish to consider.

There are many physicians whose working hours are devoted entirely to their profession. There is no dreariness in a life of single application for those who find their work so fascinating, but the wisdom of such a course is to be seriously questioned. To follow the flowing road of one's vocation, wearing blinders, is to miss many of the valuable and beautiful things of life. The old theory that one should know a little about everything and everything about something, makes, in its reasonable application, for the well-rounded and well-educated mind. And this is just as applicable to that large number of successful physicians who profess a disinclination for serious reading and serious thinking away from their offices and their clinics. A man has no real excuse for being mentally a monotone.

There is, however, another and more important view of the situation, something more than mere inclination and educational worth are to be considered. At the risk of repeating what was said in discussing the matter with reference to Catholic lawyers, I say there is question of doing a duty and the finding of time to do it.

It is not so long ago that you and I picked up our morning papers, and were shocked and horrified to read that a physician, an ordinary every-day man withal, licensed to practise medicine in the community in which he lived had passed sentence of death upon a baby because the baby was so physically imperfect that this physician deemed it better to let it die. There was no question of an offense having been committed by the child. It merely did not seem well to this doctor that the child should live. The matter aroused great public interest, and, unfortunately, wide public discussion. Then the expected happened. The lives of other babies were weighed in the balance against the expediencies of physical health. It is not given to us to know how many more have since been sentenced and permitted to die.

This sort of lava is flowing right merrily nowadays from the active volcano of "new ideas" and modern "advanced thought." We have had in late years reputable members of the medical profession suggest the murder of the hopelessly ill. Only the other day we read

of an experiment which involved the removal of part of the brain of an inmate of an insane asylum, who was unable to protest, on the same basis that one would perform an experiment upon a dog or a guinea-pig. If such things can be seriously submitted, and seriously discussed, and subscribed to by men and women of prominence, you and I need search no further in our morning paper. We might as well continue with our breakfast, sad in the reflection that the times are decidedly, most decidedly, out of joint.

The medical profession is not to be generally indicted, but it is not at all reassuring to find that there are physicians by no means obscure, who have wandered far afield from the true conception of Christian ethics. One wonders how many more there really are, and how many horrors occur which do not come to light. The reason for it all, and the remedy, lie plainly before us. It is quite simple. It is really only a matter of Christian ethics. Somehow or other, the attempt is constantly being made to treat ethics in the manner of fashions and automobiles. The models for one year must be in no wise the models for the next. The medical profession needs just what the world in general needs, a good dose of the old-fashioned Ten Commandments.

It is not at all far-fetched to contend that we have a right to expect our Catholic physicians to do their part, which is a very large part indeed, towards protecting the world from these trespasses upon moral standards and combating these false ideas which are so rife. This necessarily involves reading, study and a knowledge outside of strictly medical matters. One Catholic physician remarked to me that he has found from his own experience that a good deal of controversial reading follows as a matter of course, and our doctors must or should be well-informed upon most subjects, or know where to put their hands upon such information.

The Catholic physician will find his reading and study equally valuable in the laboratory. A constant attempt is made to substitute science for religion and to predicate upon scientific discovery and research the refutation of God and faith. False conclusions of fact are fastened upon scientific hypotheses. The "Dawn Man" stalks in every laboratory. The necessity for molding and guiding opinion and thought is just as pressing there as in the operating room.

The motto of my class at college was *Sapere Aude*. I realize that mottoes are strange and fearsome things. They are chameleon-like. They can take on shades of meaning of which their originators never dreamt. However, for present purposes I intend to submit this old class motto of mine in its literal sense, "Dare to be wise." I suggest it to our Catholic physicians, just as I may equally well suggest it to our Catholic lawyers and our Catholic laymen. The trouble with us the world over is that we invariably fail to raise our voices with any sort of concert, even when the things we hold dear-

est are under fire. In their own field the most efficacious protest is that of physicians themselves. No matter how well planned and how well delivered, for the man on the street the words of the priest on such matters do not have the force of the same words from the lips of the doctor. Yet when the need arises our Catholic physicians do not turn their heads aside from their own practice and speak with the volume and authority of which they are capable. If they are prepared for the fight, they should have the courage of their convictions. If they are not prepared, they should be. In either case the little motto is applicable.

What is to be done? That is for the individual to answer. Each must determine on his own account whether or not he belongs to the average class, whether or not he either permits himself a single devotion to his profession, or has the leisure hours and does not make the most of them. If he does not do some worth-while outside reading, he should. And if he does not wish to do this for his own satisfaction and mental development, it would seem to be at least due his position as one of that trained standing army of professional men to whom the Church has a right to look in these days when, outside the Fold, the ideas and the standards of right and wrong are at best but flickering guides and mentors of illusion.

EDWARD KELLY HANLON.

The Slime from the Dragon

THERE are walking about the earth at the present day two distinguished gentlemen. They have nothing whatever to do with each other. They have probably never clapped eyes on each other; quite possibly never heard of each other. They are of different generations, different social atmospheres, utterly different interests. If they have realized each other at all, nothing would give them more exquisite agony than to be classed together. I propose, therefore, to do so; and I propose to prove that these two eminent gentlemen, though they are under the illusion that they have never met, are, as a matter of fact, constantly conspiring together, plotting the destruction of Christian Europe.

The first one of the conspirators is the (Anglican) Dean Inge of St. Paul's Cathedral, London. The second is Mr. Laurence Binyon, that admirable poet. Mr. Binyon's case is the more interesting; yet I find Dean Inge's the more puzzling. Dr. Inge appears to have said in a recent sermon that western democracy is rushing upon destruction because some races of the extreme Orient will do much more work and ask much less wages than the poorer citizens of our civilization.

This is true enough, of course, and there does not seem to be much difficulty about the matter. Men of the Far East will submit to very low wages for the same reason that they will submit to the "punishment known as li, or slicing"; for the same reason that they will praise polygamy and suicide; for the same reason that

they serve their temples with prostitutes for priests. They do it, that is, because they are heathens; men with traditions different from ours about the limits of endurance and the gestures of self-respect. They may be very much better than we are in hundreds of other ways; and I can quite understand a man, though hardly an Anglican Dean, really preferring their historic virtues to those of Christendom. A man may perhaps feel more comfortable among his Asiatic coolies than among his European comrades; and as Anglicans are allowed the "broadest thought" in the Church of England, Dr. Inge has as much right to his heresy as anybody else. It is true that, as Dean Inge says, there are numberless Orientals who will do a great deal of work for very little money; and it is most undoubtedly true that there are several high-placed and prosperous Europeans who like to get their work done and yet pay as little as possible for it.

But I cannot make out why, with his enthusiasm for heathen habits and traditions, the Dean should wish to spread in the East the ideas which he has found so dreadfully upsetting in the West. If some thousand years of paganism have produced the patience and industry which Dean Inge admires, and if some thousand years of Christianity have produced the sentimentality and the sensationalism which he regrets, the obvious deduction is that Dean Inge would be much happier if he were a heathen Chinese. Instead of supporting Christian missions to Korea and Japan, he ought to be at the head of a great mission for converting the English to Taoism or Buddhism. There his passion for the moral beauties of paganism would have free and natural play; his style would improve; his mind would begin slowly to clear; and he would be free from all sorts of little irritating scrupulosities which must hamper even the most conservative Christian in his full praise of sweating and the sack. His profession and predilections are hardly consistent.

In Christendom he will never find rest. The perpetual public criticism and public change which is the note of all our history springs from a certain spirit far too deep to be defined. It is deeper than democracy, nay, it may often appear to be anti-democratic; for it may often be the special defense of a minority or an individual. It will often leave the ninety and nine in the wilderness and go after that which is lost. It will often risk the State itself to right a single wrong; and do justice though the heavens fall. Its highest expression is not even in the formula that all men are created free and equal. Its highest expression is rather in the formula of the peasant who said that "a man's a man for a' that." If there were but one slave in England, and he did all the work while the rest of us made merry, this spirit that is in us would still cry aloud to God night and day. Whether or not this spirit was produced by a creed which postulates a humanized God and personal immortality, it works by that creed. Men must not be

busy merely like a swarm, or even happy merely like a herd; it is not the question of men, but a man. A man's meals may be poor, but they must not be bestial; there must always be that about the meal which permits of its comparison to something holy. A man's bed may be hard, but it must not be abject or unclean; there must always be about the bed something of the decency of the death-bed.

This is the spirit which makes the Christian poor begin their terrible murmur whenever there is a turn of prices or a deadlock of toil that threatens them with vagabondage or pauperization; and we cannot encourage Dean Inge with any hope that this spirit can be cast out. Christendom will continue to suffer all the disadvantages of being Christian; it is Dean Inge who must be gently but firmly altered. He has absent-mindedly strayed into the wrong continent and creed. I advise him to rid himself of it!

Enter the second conspirator! I have already mentioned that my quarrel with Mr. Binyon is not only as black as my quarrel with Dean Inge, it is the same quarrel. They are both engaged in praising the East and praising it for the same wrong reason. Dean Inge has put his praise into a sermon; Mr. Binyon has put his into a book, "The Flight of the Dragon," which I have just finished reading.

For the truth is that no one could ever have come to talking such heathen nonsense as Dr. Inge talks if he were not subconsciously but substantially supported by a great mass of modern culture. And the modern spirit which backs him up is that spirit with which our best artists will flirt from time to time, as Mr. Binyon does; that Oriental idea of universality which is really negation, the Everything which is the Nothing. Says Mr. Binyon: "Nothing hurts, for nothing matters." And again: "Separateness is death, union with all forms of energy true life." To which I can only reply with decision, nay, violence, that separateness is life; I shall have union with all forms of energy when I begin to rot. Pestilence, which is one form of energy, may come out of my corpse to blast mankind; I can prevent it coming while I am separate and have a soul. Of course, I think I shall have a soul after death; but we need not go into that just now.

The immediate point is this: that only because our artists play with the Eastern notion of the extinction of all desire, is it possible for unhappy Anglican deans to play with the Eastern idea of the approximate extinction of wages. No priest would have dared to praise Oriental slavery until the poets had begun to praise Oriental pessimism. I know all about the Dragon whose flight Mr. Binyon justly admires; I know that it is a vast, gorgeous, and graceful Dragon. I know it wishes to absorb us all into itself, like most Dragons. But I do not like the Dragon; I would rather wait for St. George.

GILBERT K. CHESTERTON.

Catholic Landmarks of New Orleans.

FROM the day that Bienville left Biloxi to found a more suitable site for his fifty or so colonists in the deserted Indian village of Tchouchouma, the present site of New Orleans, that city can boast of a distinctively Catholic spirit. Hence when we look for Catholic landmarks we find them strewn over a period of well-nigh two hundred years, back to the beginning of the city's existence.

In the heart of the new settlement, according to the plans laid down by Le Blond de la Tour, chief engineer of the Colony, a Catholic church was to have a place of honor; in the very center of this town Bienville established the church and presbytery of St. Louis, and the old St. Louis Cathedral and its presbytery occupy the site today. The brick building of 1724 was barely replaced in 1793, through the munificence of the princely Almonaster y Rojas, by the present noble edifice when a disastrous fire stopped, it was believed, miraculously at its doors. Subsequent restorations and additions, notably the belfry of Latrobe, have not affected the original design, and we are assured that the present extensive restoration plans will leave us the same venerated pile, a monument to an illustrious Catholic past. As it stands today it is unrivaled in antiquity and continuity of worship in the United States. It has been the center of all Catholic activity from the very day of the city's foundation. Holy Mass has been celebrated there for well-nigh two hundred years.

Not only is it a great national monument, the cradle of Christianity within the immense territory of the Mississippi Valley, but it also stands the majestic witness of all the most notable occurrences in our history as a nation and a people. Around it has revolved every event of civic as well as religious importance since Bienville laid the foundation of the city. Within the walls of the old parish church of St. Louis worshiped Bienville and the long line of French and Spanish governors who gave to Louisiana a history and a name. There the banished Acadians were received in 1765 and the San Domingo refugees in 1791; there the ceremonial of the cession of Louisiana to Spain was celebrated in 1763, and the restoration to France in 1803, and again a few months afterwards its Cathedral bells proclaimed the joyful tidings that henceforth the State was to stand free and independent under the Stars and Stripes.

In majestic peals the ancient bells rang out in 1815 to greet the hero of the Battle of New Orleans. It was within its walls that Vicar-General Dubourg, the future Bishop, received General Jackson as he passed through the triumphal arch to the door of the Cathedral, surrounded by the *Bataillon d'Orléans*, while a Mass of thanksgiving was sung and the *Te Deum* chanted. He took his seat of honor, just as official representatives of both nations took their places in the sanctuary only last year, as the hallowed walls resounded to a *Te Deum* of thanksgiving in celebration of the centenary of that memorable day of our country's history. No wonder that the appeal of his Grace, Archbishop Blenk, for the Cathedral's restoration is today meeting with such sympathetic response by every class and creed throughout the city and diocese. He voices the sentiments of his flock when he "hopes that the new restoration and renovation will leave us a beloved and venerable landmark, a precious and enduring memorial for this and future generations."

The oldest Catholic landmark in the form of an educational institution in New Orleans is the Ursuline Academy. In 1727, ten years after Bienville had commenced the foundation of the city and marked out the site on which the old St. Louis Cathedral now stands, Father de Beaubois, S.J., who was returning to France for recruits for his mission, was commissioned by him to bring a religious Sisterhood to New Orleans. Eight of

the Ursulines of Rouen volunteered for the mission, and on their arrival they were received with open arms by the people of New Orleans, and Bienville gave them his own home pending the erection of a suitable convent. In 1827 they opened a hospital, an orphanage, a school for poor children, and their famous Academy, which is the oldest educational institution for women in the United States; the old convent, now the official residence of the Archbishop, is the oldest building within the Louisiana Purchase.

Around the walls of the historic old convent clusters many an incident of interest. The inaugural procession of the Blessed Sacrament borne by Fathers de Beaubois and Petit, S.J., and guarded by Bienville and his officers, was the first in which the Blessed Sacrament was carried publicly through American streets. It would be difficult to give a full history of the work of the famous Academy, which has outlived four governmental changes, and still continues its work of enlightenment. Every governor, French, Spanish and American, and three of our presidents paid glowing tribute to the influence, charity, and self-sacrificing zeal of the Ursuline nuns. The victor of the Battle of New Orleans showed them the same reverence and respect. At his request they prayed continuously during the battle and at a critical moment he dispatched a courier urging them to intensify their prayers for his success. Jackson's first visit after the solemn *Te Deum* in the Cathedral was to the Ursuline Sisters whom he thanked for the victory, and he asked and secured that that day, January 8, be fixed as the feast of Our Lady of Prompt Succor, before whose statue the Sisters had prayed day and night while the battle was in progress.

Every year since then solemn Mass is sung and a *Te Deum* intoned in the Ursuline chapel, and the Sovereign Pontiff has erected a confraternity under the title of Our Lady of Prompt Succor, and conferred the rare privilege of solemn coronation, restricted to the greatest sanctuaries, on the statue; moreover, he also approved as her feast the day selected by General Jackson. The Ursulines moved in 1824 to the river bank, but the encroachment of the waters compelling another change, they moved in 1912 to the present house, a fitting testimony to the grateful munificence of the citizens of New Orleans.

In 1842 they were relieved of the care of the negro children and this work was given to the Congregation of the Colored Sisters of the Holy Family. These good Sisters have given heroic service to the peculiar needs of the people of their chosen field. Orphanages and homes for the feeble and aged of both sexes of their race were erected under their guidance and care, and their many parochial schools in the city and State have the well-merited support of all citizens.

In conclusion I may mention the fact that the site of the Jesuit college and church of the Immaculate Conception, on Baronne Street, was once a part of a sugar plantation. It is now the business center of the city, but when the Jesuits held it in the early eighteenth century, it was an uncultivated waste, until Father Baudoin introduced the sugar cane, oranges and figs. In return for his labors the missionary was dragged through the streets in 1763 by the Voltairian rabble and would have been banished, as were his Jesuit companions, were it not for the intervention of a wealthy planter, Étienne de Bare, who, defying the authorities, took Father Baudoin to his home, and sheltered him until his death in 1766. The Jesuits returned again to Louisiana in 1838, and in 1847 they opened a college in New Orleans.

Justly may New Orleans be proud of her long historic past, teeming with achievements peculiarly her own. And thanks to her generous Catholic benefactors, ranking from the princely Almonaster y Rojas to the unlettered Irish woman Margaret Haughery, there is no city of its size so generously supplied with churches, convents, schools, hospitals, and benevolent institutions for all races and colors, than is the Crescent City of the South.

J. E. O'DONOHUE, S.J.

COMMUNICATIONS

Occasional Errors

To the Editor of AMERICA:

During a brief absence from home two weeks ago, I had the experience of reading several of your esteemed Catholic Western contemporaries, therewith assimilating some novel and surprising information. In more than one I found an item opening: "T. D. Sullivan, author of Ireland's best-known anthem 'God Save Ireland' is dead," and then followed a eulogy of the poet-editor. As the lamented "T. D." went to his reward on March 30, 1914, this is hardly "news," even according to "wild and woolly" standards. Another lengthy and timely obituary that seems to have struck the editorial fancy describes the South American historian and archeologist, Adolph F. Bandelier, who also died in March, 1914, as "a devout Catholic." It will be real news to those who knew him in life that he was ever a Catholic.

And apropos of this a third item is a list of Catholic soldiers and sailors conspicuous in the recent mobilization for Mexican service. It contains the name of a general who has allowed his children to be brought up in the faith of their Protestant mother, and who conspicuously, in the not very recent past, "gave away" his daughter, in a marriage ceremony at the Protestant Episcopal chapel of an army post. Another name on the list is that of an admiral reputed to be of about the same religious caliber.

In the newspaper world at least there is one consolation for sinners. No matter what the "batting average" of the official score is, you are always "a devout Catholic" when you get into the "conspicuous" class.

Hoboken, N. J.

J. L.

Stop Marking Time!

To the Editor of AMERICA:

I suppose that no two men who study the same racial or social problem ever agree entirely either in their deductions or in their method of treatment. Allow that both are honest, sincere, and without craven fear, yet you have ever to calculate with honest difference of opinion. Still for all his honest exercise of skill in drawing fine distinctions, it must be admitted that a writer has strained his penchant, when he produces in a Catholic weekly a classified list of Catholics. I read one such recently and I marveled at the audacity of the compiler, while I noted the incongruity between his list of Catholics and the letter of which it was a part. More than one of the inferior species which he was content to enumerate, would be most likely to be found in large numbers in the organization which he advocated in his letter, while the ideal element would not be so largely represented.

The reason is obvious. Too busy with the wholesome business of living a real Catholic life, and convinced that one of the best legions of defense against the groundless charges of vapid minds, is a consistently practical life, in which are exemplified fruits of doctrinal instruction, political complexioned and politically governed bodies make a futile appeal to the ideal Catholic. If in union there be strength, the quality of that strength is determined by the force of character and the nobility of the average member. Experience has taught the losses that come from an over-developed system of defense, without proper use of offensive methods, and if we continue to neglect the employment of the necessary means for our material salvation, we should have to maintain a discreet silence in the years to come. Quiet effective work which shows its fruits in the fields of endeavor, from which are secured the means that spell power and security, counts in the end for larger and more permanent results,

than does fervid oratory. Attention for a time to practice, based upon the precepts which we have all received, would work an appreciable change in the conditions which some aim to alter by defensive legions.

We need exercise more than we need medicine. We need to stretch ourselves as individuals, so that the helping hand which it may be necessary to extend to others, may give out something stronger than advice. Self-endeavor, proper disposition, and the will to succeed as individuals, and not as units, are forces for success, which if acquired and practised, will successfully defy any opposition or attempt at oppression and discrimination.

We have got to deal with principle and not with expediency, and the best way in which to cultivate the one and destroy the other is to teach the individual Catholic to capitalize himself. He can do this salutary thing, and still live for God. He can be religious and not be extravagant. The truly religious are never extravagant, and the Decalogue contains the ten best rules for efficiency, the most efficient living that the world has ever received, or ever will receive. History has verified this statement, and the efforts of cunning minds to lead mankind away from the Master of efficient living needs no description here.

Dorchester, Mass.

J. D. RUSSELL.

The Lure of the Theater

To the Editor of AMERICA:

Last month my attention was called to "The Drama League of America," an article by Alfred Young, that appeared in your issue of April 22. In it he mentions how often the plea of "Art for Art's sake" is used to cover evil suggestions. Of course art has no right to put before man anything which will lead to sinful thoughts. Our one, supreme object in life is to serve God, and anything that will prove an obstacle to this is surely unworthy of Christian support. Not being familiar with the plays Mr. Young seems justly to scorch, I shall not attempt comment. If I were governed by human impulse I would like to see a play daily, but I deny myself, that the spirit may triumph. I have been to only one play in seven years.

If you can spare the space I would like to quote an extract from the "Catechism of Perseverance":

The similarity that exists between the books, the songs, and the theaters of our own time, and those of old, heathenish times, is one proof more that the world is returning to paganism, and that the same spirit that reigned therein eighteen hundred years ago is endeavoring at the present day to recover its empire. In the first place the early Christians did not go to the theaters; this is a fact acknowledged even by their enemies. The example of ancestors so venerable ought to suffice to regulate the conduct of high-born children; however, if we wish to ask them the reason for their conduct, they will answer us as they answered the pagans: "You ask why we do not go to your plays. It is because we know all their danger."

And Tertullian who was converted about the year 197, says:

The theater is properly the sanctuary of profane love: people go there only for pleasure. The charm of pleasure enkindles passion. . . . One moment you are in the Church of God, and the next in the temple of the devil; lately you were in the company of heavenly spirits and now you are sunk in a pit of filthy mire! Those hands which you have just raised to God have been clapped for an actor! The very mouth that was opened to shout the holy mysteries, has shouted forth the praise of a prostitute! What will henceforth prevent you from singing hymns to Satan?

Personally, the longer I stay away from the theater, the less I care about it; and the less I gaze upon the sinful vanities of the world, the more contented I am.

Oil Center, Cal.

C. A. McANDREW.

A M E R I C A

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Some Notable Facts

THE New York charities investigation has taken a decidedly interesting turn. On Friday, July 21, Mr. William H. Allen, Director of the "Institute for Public Service" issued a statement which contains these significant items:

(1) Catholic institutions did not deny the right of the Department of Charities to inspect institutions receiving money for care of dependent children, did not obstruct inspection, did not refuse to comply with recommendations. (2) Nowhere in the testimony of Mayor Mitchel, Commissioner Kingsbury, Deputy Commissioner Doherty, Investigators Bernstein, Reeder, etc., does it appear that by any persons in charge of Catholic institutions any questions were not answered, any parts of institutions not shown, any facts concealed, any interference given in the investigation. (3) At no point did the four efforts which it is charged were made to block the investigation of Catholic institutions challenge the city's right or duty to make inspections or to enforce proper standards of treatment; instead, three related solely to personalities, and one to *proved violations of the Civil Service Law by city officers.*

This is significant but something more significant is to follow. His Honor, the Mayor, shouted that he would "tear things wide open," made definite charges against certain priests and demanded that his accusations be investigated with a view to the indictment of the clergymen. The morning of the investigation arrived, judge and counsel were in place, but the charges were unsigned. A call was made for a signature; the "devout Roman Catholic," William J. Doherty, face empurpled, hand trembling, put his precious name to the document. His Honor, he of the "brave stand," was not in sight. That is significant.

The investigation began. "Phonogram" after phonogram was proved not only worthless but ridiculous. The judge ordered a test in "listening-in" to be made. It failed miserably. A second test was ordered; it did not take place. For the unfortunate officer under scrutiny, the man who had taken down so many of the phono-

grams discredited in the investigation, shot himself. That is significant.

Daniel C. Potter, a "Protestant of the Protestants," as he termed himself, declared emphatically that Homer Folks is anti-Catholic, that the Strong investigation was an attack on institutional charities, and that "the Catholic Church was the *particular target* aimed at"; indeed he stated that "*an attack was designed upon the Catholic Church* in order to break down the strongest exponent and protector of institutional charity." That is significant.

The devout Roman Catholic, William J. Doherty, child of an orphan asylum, educated free of charge by Sisters and Brothers, given the means of livelihood by Catholics, came to the witness-stand and this dialogue took place between the lawyer for a defendant and the devout Roman Catholic:

"Did you ever see the statement in the Moree pamphlet that pigs and orphans ate out of the same bowl?"

"I assume I did."

"Did you do anything to correct it?"

"No."

"You knew Commissioner Kingsbury, before the Strong Commission, said that in the Mount Loretto Home, after the orphans finished their meals, they emptied what was left over into the can from which a stew had been dished out, and that this was fed to the pigs—you knew that Kingsbury said you reported this to him?"

"Yes."

"You knew that this statement was spread broadcast in the newspapers?"

"I assume I did."

"Had you reported to Kingsbury that orphans and pigs ate out of the same bowl at the Mt. Loretto home?"

"No."

"Did you do anything to counteract this statement?"

"No."

That is significant but its significance is increased by these words of Kingsbury before the Strong Commission:

I can describe some of the things for you. For instance, in the Mission of the Immaculate Virgin, I shall never forget the melancholy picture that was presented to me by *Commissioner Doherty verbally, and subsequently in his reports*, of these little children, heads cropped, sitting at the sides of a long table, on backless benches, eating out of tin dishes, as I recall it, with their fingers in most cases, some without anything to eat at all. Then I remember very well how he described how they jumped up in military fashion at the end of the meal, took their pails, emptied them into the can from which the soup or stew had been dished, and that *the same can was later taken out, as I remember, to feed the pigs with. That is one thing that I remember.*

At this juncture the ineffable Moree, now holding a responsible position with the Atlantic division of the Red Cross, admitted that the assertion made in his pamphlet that orphans and pigs were fed from the same utensils was false.

This is all very significant, indeed, so significant that honest men wonder why the "uplifters" of the charity trust clamorously accuse others of perjury, criminal libel and conspiracy.

Preaching Treason

MEN and women marching to show their belief in a sane defense of their native land recently received a rough lesson from a treason-preacher, so rough that it was written in blood. Nine patriotic citizens killed, and some two-score wounded in San Francisco's preparedness parade: that is the lesson. The outrage was perpetrated by a man "whose mind was unbalanced by arguments for and against preparedness." As usual a great clamor has been raised against the crime and a reward of \$13,000 has been offered for the capture of the bomb-thrower who according to the District Attorney of the Golden Gate City is identified with a nationwide movement against government.

The arrest of the criminal, whose mind is probably gone, will not halt the march of anarchy, nor will it stanch the blood of forty-two San Franciscans, nor restore life to nine. As long as "freedom of speech" and "freedom of the press" signify license to preach treason against God and government, minds open to evil promptings, and with a fair share of animal courage, will inevitably carry the doctrines of street-corner agitators, and "yellow" newspapers into action. Torch and bomb do the fatal carrying. What is more, the responsibility for pernicious doctrine is not on the ignorant curb-talker only. Men of position in the community, radical university professors and mad pacifists declare soldiers murderers; armies, governments' exploiting and oppressing machines; laws, violations of individual liberty. Then the Flag is burned by an agitator who boasts of being "a good patriot, and a bad citizen," or an unbalanced mind proves itself balanced enough to drink in treason, and translate free speech into free murder.

The Secretary of the Chamber of Commerce has counted 62,250 laws passed by Congress and the State legislatures during the last five years. He intimates that as a people we are "law-crazy." He is right. Six sane laws really enforced, or even one law dealing a death-blow to license of speech, masking under the cloak of freedom, would be a step toward making a law-abiding and not a law-crazy people. It would mean order, not anarchy, a boon indeed. "For order is Heaven's first law, and order comes from authority and obedience," is the synthesis of patriotism, as conceived by the senior American Cardinal.

Godliness and Persecution

COMMENTING on Father Noll's "Data on Anti-Catholicism," in *AMERICA* for July 29, a gentleman who is busily engaged in the formation of a new "Morality Code" writes:

Don't you think that special efforts to produce satisfactory moral character in Catholic children would win fair treatment from non-Catholics more rapidly than arguments such as you make? I am sending you a copy of our "character chart."

People who are in character such as this chart outlines are respected and well treated, regardless of religious beliefs, it seems to me.

The insinuation in this critic's first remark is an open insult. It may here be passed over. But his assumption that men and women of high moral character "are well treated" is unchristian and absurd. One from whose sacred Eyes the Godhead looked, Jesus Christ, who "went about doing good," was called a wine-bibber, a glutton, a liar, and a devil. They took up stones to cast against Him, they spat upon Him and scourged Him, and hanging Him upon an infamous gibbet between two thieves, they reviled this holiest of the sons of men, even in His dying hour.

Yet, says the prophet of the new "Morality Code," good people are always well treated. They are not. The words of eternal Wisdom proclaim the contrary.

If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you. . . . But that the word may be fulfilled which is written in their law: *They have hated me without cause.* (John xv.)

The prophecy is daily fulfilled; and throughout the ages, bitter tribulation has been the lot of the children of God. Godliness insures not peace but the sword. Evil does not harry its own; but everyone who would live godly in Christ Jesus must drink with Him the chalice of suffering.

"Epistolegraphameleia"

BEFORE the days of universal telephones, picture-postals, typewriters and automobiles, Lewis Carroll, of "Alice" fame, composed the following excellent rules for the guidance of correspondents:

(1) Before beginning a letter, read over again the letter to which you are about to reply. (2) Next address and stamp the envelope, so that you may not miss the post. (3) Give dates and address in full. (4) Write legibly. Bad writing is often due to haste, but what right have you to save time at your friend's expense? Isn't his time as valuable as yours? (5) Do not fill more than a page and a half with apologies for not having written sooner. (6) Letters controversial or that may lead to irritation should be kept until the next day, and then read over again, with a view to pacific modification. Of all such letters keep a copy. (7) Do not try to have the last word. (8) Cross writing makes cross reading. (9) Refer to your correspondent's last letter, and make your winding up at least as friendly as his; in fact, even a shade more friendly will do no harm. (10) When you would mail letters, carry them in your hand.

But for some time now the observance of these wise cautions has been "going out," and, except by old-fashioned folk, many of them seem to be honored only in the breach. For no one writes letters at all nowadays if it can possibly be avoided, and the 'phone, the auto and the post-card are nearly always on hand to offer "first aid" to those who are suffering from acute "epistole-

graphameleia" which is the learned and euphonious name of this widespread malady. But if matters reach such a pass that a letter simply must be written, the dictograph, the stenographer, the typist or the secretary mercifully relieves the patient of as much anguish as possible. For while rushing madly up and down his room he can "dictate" an incoherent, "bromidic" and irrelevant letter, which the secretary "in the unavoidable absence of Mr.———" can sign, seal and dispatch, and thus soothe wonderfully the victim of chronic epistolegraphameleia.

But that kind of treatment of course will never cure the patient. Rather, it will make him worse. The only effective remedy for the disease may be outlined thus: (1) The patient must commit to memory Lewis Carroll's rules for the faithful correspondent, and repeat them quietly before each meal and before retiring, and resolve each morning to observe them carefully. (2) He must answer personally every letter he receives. (3) He must get rid of all mechanical devices and modern inventions for lightening the labor of correspondence. That means of course that his telephone, automobile, dictagraph and typewriter, and even his fountain-pen, would have to go, and that his stenographer, typist or secretary would be irrevocably banished. (4) He must procure instead a bundle of eighteenth-century goose-quills, a medieval ink-horn, a sand-box and quantities of old sealing-wax, and must carefully avoid the use of any other instruments whatever when answering his correspondents. (5) He must always write very deliberately, and in the archaic English of three-hundred years ago, and never end a letter until he has filled both sides of a large sheet. If the patient will conscientiously observe the foregoing rules for at least five consecutive years, there is a fair likelihood that even the most malignant and advanced case of epistolegraphameleia can be cured for good.

Native-Born "Anti-Americans"

IN Miss Frances Kellor's recent book, "Straight America," she graphically describes a new kind of "hyphenated" American, the "native-born anti-American." His ancestors may have come over in the Mayflower but he himself is a far graver menace to our country's future than are the poor illiterate immigrants who, through no fault of their own, will never become real American citizens. Miss Kellor shows that it is the rich, educated and "exclusive" native-American who is chiefly responsible for keeping the newly arrived alien from ever understanding what our citizenship means. She writes:

We are coming to realize that the native American who makes the lives of our foreign-born wholly subservient to the industrial grind, and who neither provides for nor permits them to become American citizens, is himself a strong anti-American influence in this country; that the native American who permits the foreign born to enter and denies them the opportunities of

America and the right to work, is really anti-American; that the native American who emphasizes the liberties and opportunities of America without correspondingly emphasizing the duties of all American residents is anti-American. We are beginning to see that the native American is anti-American who perpetuates class consciousness and race hatred; who favors or perpetuates the immigrant colony or camp or section with different standards of living, different law enforcement and isolation from American influences; who establishes his own home and his own children in a well-policed, sanitary section of the town and leaves his immigrant neighbor in another section, unprotected and living in filth and disorder.

Miss Kellor then volunteers to show to anyone interested in the matter, large estates owned by members of our best-known "old families," who house their immigrant employees in "miserable shacks" without "the decencies and comforts of an American standard of living." In the workmen's segregated quarters of a certain "club which is the wonder of the Hudson Valley for sheer beauty and order," she finds "the future citizens of America, living five to ten in a room, without regard to decency and morality, while the little native-born boy or girl in the clubhouses has a room and a bath to himself." The author of "Straight America" goes on to describe a native-born anti-American's model steel-mill where "first-aid and safety-first work are excellent," but

His men sleep five to fifteen in a room, often on the floor and in their clothing; they have no care and eat badly prepared food. They crowd family houses, destroying privacy and morality. That plant employed last year 34,000 men to keep an average of 15,000. This registers the immigrant's protest, the only one possible, moving on. Yet one native-born American controls the health, decency, morality and efficiency of some 8,000 immigrant workmen, whose only protest is to move on, and whose only future is high enough wages to return to his home country.

The marionette-like editors of our secular press having devoted during the past year or two so much space, time and attention to the "psychology" of the foreign-born "hyphenate" who has helped to make us the rich nation we are, might now take up with profit the study of the native-born hyphenate whom Miss Kellor portrays. For a highly interesting and not entirely academic discussion could be started by our papers on the question: Which is the greater peril to American institutions: the foreign-born laborer who cannot read or the native-born capitalist who cannot think?

The "Cur" of the North

IN the refined language of the transcendent statesman, John Lind, Villa is the "cur" of the North. He is also our "good friend," a compliment indeed to our national taste. At least he was our friend and during the period of love unalloyed, when the Dove cooed sweet and low to the dog, the latter was the recipient of our bounty—enough arms and ammunition of war to slay a nation. But the course of love seldom runs

smooth, and the Dove and the dog had a spat, under the pale light of the moon. What cared the dog for the heaving heart of the Dove, or for the Dove's nation? After all the dog was but a cur, he had torn his own nation limb from limb, his fangs and jaws were dripping with human blood. He sought new quarry across the international border and lapped up the blood of American citizens, not once or twice but thrice. Then the bond of friendship was completely snapped and the American army is hunting the cur, like the wild thing he is, and thousands of our militia are guarding the border lest the creature recross it in search of more blood. Our sometime "good friend" is an expensive dog; he has already cost us \$30,000,000, to say nothing of broken hearts and ruined homes. But then in a short time the whole difficulty will be smoothed away; another joint commission is to meet, and no doubt it will proclaim "a closed season for Americans." Lind can then be sent to Mexico to persuade his cur to observe the rules by which the slaughter of Americans will hereafter be regulated.

LITERATURE

XXXI—St. Francis de Sales

EVERY writer's work is a reflection of his mind and heart, an echo of his life: a fact which gives immense value, ascetic and literary, to the writings of the Saints. The truth, depth and beauty of the matter are assured; as for style, it can be trusted to do its part, unwatched, when it serves a heart aflame. That St. Francis de Sales's books are reproductions of himself is the secret of their peculiar charm and world-wide influence. His accomplishments, all which, in his day, befitted a gentleman, his every gift of mind and heart, his learning, his wide experience, his holiness, each manifests itself upon his pages. The intrepid missionary is there, he who feared neither fatigue nor cold, neither rebuffs, threats nor bodily harm; there, the saintly bishop ever gentle, ever kind, who said of himself, "I do not think that there is in all the world a soul more cordially, tenderly, and—to speak quite openly—more lovingly fond than I am, and I think I even superabound in love and expressions of love." Is it surprising that his books are cherished, and have power to lure souls from the comfortable ways of ease up the steep path of self-conquest?

Like his patron, the great Saint of Assisi, to whom he had intense devotion, he loved all things. Especially did he love all *little* things. Living though he did surrounded by Alpine grandeur, and familiar as he was with the glories of other lands, it is not of lofty mountains that he often speaks, nor of foaming torrents and yawning precipices, but of things frail and tender, bright or fair: flowers, birds, lambs, smiling meadows, the sweet warmth of summer and winter's fleecy snows. Again and again he appeals to such as these to furnish illustrations of his meaning. All his life he had observed them, and with lover-like ardor he sings their praises; in return, they serve him faithfully. Nature, often betrayed by her friends, degraded by being made an idol, he exalts by using as a stepping-stone to God. As to children, the most blessed of all little things, his love for them was part of a nature which, even in declining years, lost none of its simplicity, none of its trustfulness. Wherever he went they flocked to him, as hundreds of years before the children of Judea had crept into the arms of his Master. No mother

ever noted more understandingly than did he all their sweet and guileless ways. He watched them at play, he knew them happy and in trouble; and from them he drew his most beautiful comparisons. If he wished to show how a soul should go to God in time of sorrow, a child running to his mother with cut finger or bumped head or sore heart served him for a model.

Closely to analyze the style of St. Francis would be "to unweave a rainbow." Always elegant, simple, poetical, he is one of the acknowledged masters of French prose, although in the preface to the "Introduction to the Devout Life" he tells us that he wrote "without bestowing so much as a thought on the ornaments of language, having business of more consequence to attend to." His father, proud of his son and honestly fond of display, deplored the fact that the sermons of St. Francis were so simple. A child could understand them, he complained; others preached seldom but learnedly; they quoted more Latin and Greek in one discourse than did his scholarly son in ten. Those other preachers, admired of M. de Boisy, are forgotten, buried deep under the dust of three centuries, but the sermons of St. Francis find a prominent place among the masterpieces of pulpit eloquence and are read today by hundreds in quest of culture or of spiritual food. Simplicity and a grace as artless as a child's characterize all his work: and its depth no man can sound. Always poetical in thought and language, he is eminently practical, considering no detail too insignificant to be carefully entered into, because none is without import for eternity. Writing, though he did, during the short half-hours of leisure allowed by his manifold duties, not one line shows signs of haste. But if his dignity is never ruffled, at every turn it is elbowed by his keen sense of humor. He makes us laugh at ourselves, and he laughs with us.

Each page written by St. Francis is "the fruit of experience, not of studies"; this is the secret of its power. He knew human nature with all its faults and all its littlenesses; he had looked himself squarely in the face. His own heart he had subdued before he attempted to teach others to subdue theirs, nor did he ask anyone to go so far in self-abnegation as he had hastened to go. He wrote largely for the guidance of particular souls living amid the glories of the gay, troublous old days, but distinctively French though he is and distinctively of the seventeenth century, every word is applicable to multitudes in our day. He is of all times, all peoples.

Everywhere and always sweetness was the most marked characteristic of St. Francis, a sweetness clasped the more closely that it had been hard won. In his dealings with his relatives, his friends, his penitents, even with the heretics who attacked him with their fists when calumny had failed to do its work, he was ever gentle, generous, forgiving. As St. John, after his long, familiar intercourse with Our Lord, followed by years of meditation, preached only this: "Little children, love one another," so St. Francis, harkening to him across the ages, preached and practised this alone. He did indeed love every one. He encouraged every one. The weak he pitied; still more did he pity the wicked, and both he spared no pains to help. For the Saints he had an intense affection, and truly wonderful was his intimate knowledge of many of them. It is evident that he pondered in his heart their words and deeds, thus learning to understand and to love. To him they were as real as the friends about him, and more dear. In his books, by way of encouragement in difficult places, he gently holds up an appropriate example from the story of some holy one who unfalteringly fought upon the same ground, fought and conquered. Even of purgatory, that life-long dread to many, he finds sweet, consoling things to say: a place, he tells us, "more desirable than terrible since its flames are the flames of love"; a place "whose most bitter bitterness is the most profound peace." There were those in his day who considered his meekness cowardice; even St. Jane de Chantal ventured to suggest that his gentleness was

excessive. Who can agree with them, remembering the bravery with which he ventured into Chablais, the energy with which he there defended himself against his enemies? Who agrees, who has pored over the pages of his "Introduction to the Devout Life" and "Love of God," not merely to taste their sweetness, but to try to follow where they lead?

If "one learns an art from the study of masterpieces," the works of St. Francis de Sales should be among the text-books of two classes of students, those aiming at literary excellence and all in earnest about acquiring the greatest of arts, that of living holily. An age of boasted culture should not lose sight of a prose master, unrivaled in his way, nor "the age of the Blessed Sacrament" forget the priest whose consuming love for the Holy Eucharist dictated his seraphic "Love of God," as certainly as, many times, it constrained him to say Mass at the cost of danger and untold hardship.

FLORENCE GILMORE.

REVIEWS

The United Irishmen. Their Lives and Times. By RICHARD ROBERT MADDEN, M.D., F.R.C.S., M.R.I.A. Newly Edited with Notes, Bibliography and Index by VINCENT FLEMING O'REILLY. 12 Vols. New York: The Catholic Publication Society of America. \$36.00.

In spite of the great events happening elsewhere, Ireland continues to hold a position of prominence in world politics. For those who diligently seek a reason for this, Madden's "Lives" affords one of the most valuable and comprehensive sources of information ever compiled. Take, for instance, this passage from page 170 of Volume VI:

The 11th of September, 1792, the corporation of Dublin passed a series of resolutions unanimously declaratory of their grand principle "Protestant ascendancy" and their determination to support it with their lives and fortunes. Having set forth the Roman Catholics to be in possession of,

The most perfect toleration of their religion;
The fullest security of their property;
The most complete personal liberty;
It was resolved, that we consider the Protestant ascendancy to consist in,
A Protestant King of Ireland;
A Protestant Parliament;
Protestant Electors and Government;
The benefits of Justice;
The Army and the revenue, through all their branches and details Protestants, and this system supported by a connection with the Protestant realm of Britain.

This was 124 years ago, yet it might be set down without question as the proper status of Ireland stated by the recent gatherings of Carson's "Covenanters." "Now we have the old stone tied once more round our neck in a heavier and more dangerous shape than ever," said the *Daily Telegraph* of July 25, "and we shall be fortunate if it does not hamper our progress at every step through the deep waters which have yet to be traversed."

No one "fears to speak of ninety-eight" today, and the annals of that fateful year, which Dr. Madden began to publish in 1842, tell with simple directness the story of English misrule in Ireland. Long out of print, the reproduction of this standard work, and in such a splendid shape, is most timely. The new material the editor has added to the original volumes, viz., the memoir of Dr. Madden, the facsimiles of important documents, selections from official data available since Dr. Madden's death, the bibliography of the period, the full index and other aids to the study of the subject, as well as the attractive letterpress and numerous illustrations, have made this edition of the "Lives" really notable. Many of the United Irishmen settled in the United States, and the present generation needs to be reminded of the distinguished careers made here by such men as the Emmets, the Tones, Neilson, Sampson, Dr. Macneven, Chambers

and Traynor in New York; Binns and the Careys in Philadelphia; Dr. White and Henry Jackson in Baltimore; the Porters in Louisiana. Why the splendid abilities of these exiles were lost to their native land, and how much we gained here by their coming, Dr. Madden tells in these chapters of self-sacrifice to the highest ideals of patriotism. The attractive booklet sent out to advertise this new edition of Dr. Madden's "Lives" needs editing. The "Sham Squire" is put down in it as "Wiggins"; Traynor is described as living "on the banks of the Hudson in the late seventies," but the book says 1837, and Dion Boucicault is described as the author of "The Wearing of the Green," Ireland's most famous ballad, written during 1798." The versatile Dion did many remarkable things during his singular career, but as he was not born until 1822, this feat can hardly be credited to him.

T. F. M.

Community Drama and Pageantry. By MARY PORTER BEEGLE and J. RANDALL CRAWFORD. New Haven: The Yale University Press. \$2.50.

The Shakespeare tercentenary has revived the interest of the public in the community drama, the masque and pageantry. The movement away from the artificial conditions under which the modern stage labors and back to the atmosphere which surrounded the drama in its earlier days, deserves approval. Healthful and invigorating outdoor influences, the background of garden and wood, the clear skies, the simple yet beautiful surroundings may, with some silent but potent influence, at least help to cleanse the stage from the tainted air which it too often breathes. To say with Mr. Gordon Craig that when the drama "went indoors it died," is not altogether true. But the drama at the moment when it reached its perfection among the Greeks, was an open-air performance. If such representations were revived among us, they might become a means of truly refined and artistic culture.

The writers call their book a survey of the "difficulties involved in the writing and staging of pageants and community drama." The joint authors have lectured on the subject at the Summer School of Dartmouth College and have successfully staged several community dramas and pageants at Hanover, N. H., and elsewhere. Their theoretic knowledge and practical acquaintance with the various angles of the problem entitle them to speak. Seventy-six pages devoted to the bibliography of the subject, studied under such headings as "Origins," "English Masques," "Dramatic Technique," "Elizabethan Platform Stage," "Pantomime," "Color," "Pastoral Drama," etc., show how thoroughly the sources and authorities have been looked into. The general reader will be specially interested in the chapters dealing with "The Principles of Pageantry and Community Drama," and the "Types of Drama and Pageantry." The writer and manager will find useful hints in these parts of the book which treat of "Writing the Pageant Book," "Acting," "Grouping," and "Color."

J. C. R.

A Retrospect: Three Score Years and Ten. Sisters, Servants of the Immaculate Heart of Mary. By a MEMBER OF THE CONGREGATION. New York: Benziger Bros. \$1.00.

In 1843 Father Louis Gilet, a Belgian Redemptorist, was put in charge of the missions in Michigan and two years later he founded, at Monroe, the Congregation of the Sisters, Servants of the Immaculate Heart of Mary. In this attractive volume is told the story of how that Sisterhood, which started with a community of only three, with a log cabin as their first convent, has so grown and prospered during the past seventy years that the Congregation now numbers about 1,600 religious, who teach some 50,000 pupils, and who have thirty-six houses in the dioceses of Detroit and Cleveland, besides their thriving establishments

in Pennsylvania, Villa Maria Academy at Fraser being particularly well known.

The account of Father Gilet's career and of the Congregation's early years adds another romantic chapter to the annals of the Church in America. On discovering that Teresa Renauld, a young lady who made a mission he gave at Grosse Pointe, in 1843, had a religious vocation, Father Gilet told her about the new teaching Sisterhood he purposed founding, and two years later she became the first superior of the Sisters, Servants of the Immaculate Heart of Mary, receiving her habit, her vows and her office practically at one and the same time. Their rule was based on that of the Redemptorists, they bound themselves to "advance their own sanctification by seclusion from the world and the practice of religious observances," and to devote themselves to the "education of youth and the care of orphans and destitute children." In January, 1846, the little community of four started in a log cabin the first parochial school to be opened in the diocese outside the city of Detroit. During the next eight years there were only two accessions to the Congregation, but after that postulants flowed in so steadily that the Sisters were able to widen constantly the field of their activities.

Four years after founding the Congregation Father Gilet returned to Europe and subsequently became a Cistercian, dying in 1892, at the age of eighty, in the Royal Abbey of Notre Dame, Hautecomb, Savoy, which he ruled for a time as abbot. Up to a few years before his death Father Gilet had heard nothing about the Congregation he founded and supposed it had ceased to exist. Great was his joy, therefore, when he learned how the little band of Sisters he had left in Monroe, some forty years before, had become in the interval a widespread and numerous Congregation. "A Retrospect" contains sketches of some Sisters whose memory is in benediction, and of the prelates and priests who have been most closely identified with the Congregation's growth, and there are photographs of the chief houses.

W. D.

The Chief Catholic Devotions. By LOUIS BOUCARD, Vicaire à Saint-Sulpice. Translated by W. D. MITCHELL, M.A. New York: P. J. Kenedy & Sons. \$0.75.

Meditations for Every Day in the Year. By BISHOP CHALLONER. New York: Benziger Bros. \$1.00.

These are excellent little books for the Catholic layman. After giving adequate definitions of "devotion" and "devotions," Père Boucard offers, in a dozen short chapters, a scholarly explanation of the Scriptural, dogmatic and historical origin of such well-known devotions as those Catholics practise toward the Blessed Trinity, the Holy Eucharist, the Sacred Heart, the Cross, Our Lady, St. Joseph, the Angels, the Holy Souls and the Saints. The author warns his readers that devotions are abused when they end in superstition or when they lead to secondary practices taking the place of the fundamental acts of worship, and he offers good advice to those who go straight to the statue of St. Expeditus and forget all about the Master in the Tabernacle. "The Chief Catholic Devotions" is also a good book for converts to read.

The meditation book of Dr. Richard Challoner, the renowned Vicar Apostolic of the London District, needs no fresh recommendation. First published in 1749, it has often been reprinted, and has also been translated into French and Italian. The present edition, which presents the quaint appearance of an eighteenth-century book, is just the thing for laymen who are desirous of practising mental prayer.

W. D.

Poems of War and Peace. By ROBERT UNDERWOOD JOHNSON. **Lyrics of War and Peace.** By DUDLEY FOULKE. Indianapolis: The Bobbs-Merrill Co. \$1.00 each.

There is a marked difference in the quality of these two small volumes. Robert Underwood Johnson's verse has a

distinctly Shakesperian tone, is quick with thought and passion and expresses powerfully the views of the pacifist. There is no love lost on the Kaiser and in such poems as "The Cost," "Rheims," "The Haunting Face," "Shakespeare," "Embattled France," the bitterness is rather too cutting. The Panama ode and "The Corridors of Congress," are justly celebrated. In these two poems more than in the others the author introduces powerful line-melodies and his appropriate figures are emphasized by a plentiful use of onomatopoeia, alliteration and assonance. These arts of verse-writing are not, however, allowed to elbow themselves into prominence but help subordinately to the ultimate emotional effect. Here and there may be found suggestions of Shelley's illusive imagery and the pounding line-music often reminds one of Francis Thompson's wild and haunting melodies. Two short lyrics, "A Prayer in the Dark," and "Love Letters at Auction," are concise and beautiful.

Mr. Foulke's little volume contains some ultra-modern verses that vividly paint the horrors of war and the blessings of peace as these appeal to an impressionist. The author favors the rough and arbitrary meters that are much in vogue nowadays rather than the sternly chiseled lines of the greatest poets. He offends frequently by his high-piled exclamation and gasping and question and craving of sense-gratification. There are many nature descriptions boldly canvassed but the author has not lifted the reader to nobly emotional atmospheres. In all the verses the effort at writing is too apparent and the reader beholds the artists and his tools more attentively than is proper.

F. X. D.

BOOKS AND AUTHORS

"Just David," Porter; "Seventeen," Tarkington; "The Border Legion," Grey; "Bars of Iron," Dell; "Nan of Music Mountain," Spearman, and "The Proof of the Pudding," Nicholson, are the six novels that were most widely read in this country during June. "Seventeen" and "Bars of Iron" are the best of the books named; "Just David" is the story of a preternatural gosling whose religion consisted in trying to "live up to" the scenery he saw, and the music he heard; "The Border Legion," should be burned unread; "Nan of Music Mountain" is a rather conventional story by a Catholic author and "The Proof of the Pudding" introduces the reader to a number of objectionable people, the "heroine" being particularly detestable. It is an interesting fact that half the authors represented above belong to the "Indiana literary belt."

The republication, after a dozen years, of the late W. H. Hudson's "The Purple Land" (Dutton, \$1.50) indicates how his vogue is growing. The book tells of a philandering Englishman's adventures in the Banda Oriental, South America, some fifty years ago. The loosely constructed story is full of good descriptive passages.—Charles Marriott's "Davenport" (Lane, \$1.35) is a well-written novel about a man with a double personality. One part of him is a dreamy photographer named Harry Belsire and the other a clever journalist named John Davenport. The main action of the story takes place in England just before the present war. There is "psychology" in abundance and good characterizations.

"In Khaki for the King" (Dutton, \$1.50), by Escott Lynn is a boys' stirring tale of adventure in the great war. Two young Englishmen, surprised in Germany at the outbreak of hostilities, make their way by various devices to Belgium in time to give warning of the German approach. After battling in vain against the invaders, they join the First British Expeditionary Force and experience every phase of modern aerial and land

warfare. The book is well fitted to arouse the enthusiasm and patriotism of English youth, but the bitter tone of the author will not appeal to the American boy.—In "Phyllis McPhilemy" (Dutton, \$1.50), by May Baldwin, an English girls' boarding-school story, with the war as a vivid background, the Germans are treated more justly. Phyllis is a decidedly interesting character, truculent and naughty, but good and noble. The turmoil and strain in which her pranks keep the school are humorously depicted; while her self-sacrifice and devotion to some of her injured companions is told with feeling and ability.

In a review of Joseph McCabe's "Crises in the History of the Papacy," which was summarily dealt with in AMERICA for April 22 of this year, the New York Nation justly observes:

The author's lack of personal sympathy with the great institution he is trying to deal with is obvious, and must be taken for granted in any judgment of his work. . . . He is seeking always for the most telling incidents and traits of character to make his story as impressive as possible for the general reader. Naturally this leads him to deal very largely with personalities and to ascribe to personal qualities and individual acts an importance which belongs rather to social conditions or to the working of national or international politics. He seems to enjoy his work most when he can dilate upon the vices of a Borgias or upon the tyranny of a Hildebrand. The more subtle forces of the Papal policy, the vast constructive and restraining influences of its greatest exponents, the services it could at times render to a society otherwise without unifying or spiritualizing agencies, all these aspects of Papal history are passed over or inadequately valued.

The Boston Evening Transcript, in a favorable review of the same book, makes the profound remark that during the first three centuries of the Christian era Rome was "thrown into the shade by the greater power of the Eastern Church. Its chief asset was the tradition that it had been founded by the two princes among the Apostles." To picture with "two" cornerstones the Church Christ founded on the one rock, Peter, and then to describe it as overshadowed by the "Eastern Church," shows how strong the Protestant Tradition still is in some parts of Boston. The New York Independent, as was to be expected, considers Mr. McCabe's book "impartial and complete," and after the graceful concession that "A Catholic might have written with more unction" (!), hastens to add with engaging naïveté: "But we find no hostility in the attitude of the historian, who some two decades since left the priesthood of the Roman Church for a world of freer thought." Moral: If you wish to learn the truth about Catholicism, consult an ex-priest.

Here is a batch of recent pamphlets that deserve favorable notice. From the Catholic Truth Society, London, comes Father Joseph Rickaby's satisfactory exposition of the dogma of "Everlasting Punishment," Leslie Moore's analysis of the "New Thought" heresy, Father Thurston's examination of "Pope Joan's" mythical history, G. Elliot Anstruther's sketch of Caroline Chisholm, who did so much in the last century for the Australian immigrant, Agnes Henderson's "Chocolate Cigarettes and Other Stories," "Four Conferences" Mgr. Benson gave to retreatants, some "Maxims of St. Thomas Aquinas," and several little talks for children on how to receive Holy Communion devoutly. Longmans has out "The Fruits of the Life of Prayer" (\$0.10), short considerations which the late Father Maturin wrote on the "Seven Words" for an enclosed nun. Herder publishes Father Girardey's "Conference to Religious Engaged in Caring for the Sick" (\$0.05). The Diederick-Schaefer Co. of Milwaukee has ready a new edition, edited by Dr. John J. Quinn, of Father Lambert's excellent pamphlet on "Private Judgment," which is a good present to give inquiring Protestants. The Mission

Press of Techny, Ill., republishes from the Queen's Work Father Gill's papers on "The Hour of God in the Foreign Missions" (\$0.10), which is a stirring call to the zeal and generosity of American Catholics. Our Sunday Visitor Press is sending forth a collection of quotations entitled "Anti-Catholic Sympathizers Condemned by Statesmen and Churchmen," who are not Catholics themselves (\$2.00 per hundred). The Canadian Messenger Press publishes Father Devine's short sketches of Lalemant, Chabanel, Garnier, Brébeuf and Daniel (\$0.05 each), Jesuit missionaries and martyrs whom Father Campbell's "Pioneer Priests" have helped to make real household words for so many Catholic readers. "Pearly Wishes" (\$0.05), by the Rev. Joseph O'Reilly, Los Angeles, Cal. contains twenty-one little prayers, written in quatrains for children.

In "David Blaize" (Doran, \$1.35), Mr. E. F. Benson gives a portrait of the English schoolboy of today. "Blazes" seems to be thoroughly lifelike and has no lack of interesting adventures. With his usual cleverness and discernment the author describes the two schools David attended and lets us see the practical working of the fag system, but he can merely hint, of course, at its moral dangers. The book is so full of cricket-field jargon and of the British schoolboy's slang that the publisher should have mercifully provided American readers with a glossary. They will infer, however, before the end of the story is reached that a person or thing that is "scuggy," for instance, is highly undesirable. Many pages in the book indicate that Mr. Benson is a keen student of schoolboy psychology, the chapter describing the visit of David's father to the school being especially amusing. Those who grow tired of "David Blaize" should read again Booth Tarkington's excellent "Penrod."

BOOKS RECEIVED

- The Bobbs-Merrill Co., Indianapolis:**
Browning: How to Know Him. By William L. Phelps. \$1.25.
- George H. Doran Co., New York:**
These Lynnekers. By J. D. Beresford. \$1.50; Three Sons and a Mother. By Gilbert Cannan. \$1.50.
- E. P. Dutton & Co., New York:**
Doing Their Bit. By Boyd Cable. \$1.00; Potential Russia. By Richard Washburn Child. \$1.50; International Finance. By Hartley Withers. \$1.25.
- B. Herder, St. Louis:**
A More Excellent Way. By Felicia Curtis. \$1.60; Sermons Preached on Various Occasions. By Very Rev. Dr. Keane, O.P. \$1.80; My Beloved to Me. Thoughts and Prayers in Verse. By S. M. A. \$0.30.
- P. J. Kenedy & Sons, New York:**
God's Golden Gifts. By Flora Lucy Freeman. \$0.75.
- Houghton, Mifflin Co., Boston:**
The Education of the Ne'er-Do-Well. William H. Dooley. \$0.60.
- La Salle Extension University, Chicago:**
Principles of Accounting. By Stephen Gilman, B.S.
- Longmans, Green & Co., New York:**
The Spirit of Christianity. By Frederic Seebohm. \$0.50; When God Came. By M. A. Bousfield. \$0.20.
- The Macmillan Co., New York:**
The Founding of Spanish California. By Charles Edward Chapman. \$3.50; Straight America. By Frances A. Kellor. \$0.50; Americanization. By Royal Dixon. \$0.50; Through Russian Central Asia. By Stephen Graham. With Illustrations. \$2.25.
- John Murphy Company, Baltimore:**
Catechism of Patriotism. By Alice Louise Thompson.
- G. P. Putnam's Sons, New York:**
The American Plan of Government. By Charles W. Bacon. \$2.50.
- Pierre Tequi, Paris:**
La Royauté de Jesus-Christ. By R. P. Felix, S.J. 3 fr.
- University of Chicago Press, Chicago, Ill.:**
Handwork in Religious Education. By Addie Grace Wardle. \$1.00.
- University of California Press, Berkeley:**
Individual and Sex Differences in Suggestibility. By Warner Brown. \$1.50.
- World Book Company, Yonkers:**
The Public and Its School. By William McAndrew. \$0.50.
- Yale University Press, New Haven:**
Society and Prisons. By Thomas Mott Osborne. \$1.35.

EDUCATION

"Biology" in the Secular School

WRITING of secular schools in a recent number of AMERICA, Father McNichols has, I think, understated the many real dangers to which our Catholic children are exposed in these institutions. The Marquette professor confined himself to an outline, brief yet definite, of the perils of morality so commonly met with, when boys and girls daily associate in an enterprise over which there is too little efficient supervision, and from which the hallowing influence of supernatural religion is officially excluded. That outline, unfortunately, as many Catholic parents are aware after bitter experience, can but too readily be filled in by practical examples, taken from the schools themselves.

It is not enough to say, as many foolish parents say, that our boys and girls are "good." Of course, they are; but that statement is merely an added incentive to take all care that they shall remain good; not a guarantee that they may be exposed to insidious danger. It is not enough to say that the reputation of the school is "good," or even that the purposes of the faculty are "good." Today, the word "good" takes its whole tone and color from the individual who uses it. It is a chameleon word, and not a term of fixed meaning.

WHAT IS "GOOD"?

How can it have definite meaning when our very standards of morality are uncertain? Every evil that has afflicted the world has been propagated under the plea of goodness. "Good" may mean good for the individual, but bad for the community; good for the individual's passion but bad for his character; good for the moment, but bad in the long run. The infamous dancing-woman who two winters ago, with the approval of the super-refined, exposed semi-nude little children on a New York stage, did her nefarious deeds in the name of "morality." A disreputable film which after many excisions, was reluctantly licensed in New York, professes to "teach a high moral lesson," and heads its newspaper advertisements with the announcement that "to the pure all things are pure."

Now our very schools are by no means exempt from this transmutation of a word whose meaning was formerly fixed and familiar. Herein lies the danger to the Catholic child. The principles of Catholic morality are sure and solid; the sanction of morality, in the Catholic system, extends even to the intimate thought and the unspoken word. Outside the Church, morality seems largely synonymous with conventionality or personal advantage; and while the overt act may be condemned, thought and will, its source, are held to be exempt. Rejecting as essentially incomplete and practically harmful any system which does not invoke the supernatural, the Catholic Church teaches her children the morality proposed and exemplified in the Revelation of God in Jesus. Exposed our children may be, in spite of our best efforts; but if we have given them a thorough training in Catholic morality, the danger of loss is reduced to a minimum. This guarantee is absolutely beyond the power of the secular school. In its class-rooms, formal ethical training may, at times, attain the levels set by Aristotle and the wisest of pagans, but too often will it sink to the low plane of "sex-hygiene" proposed under the guise of "biology."

WHAT A SCHOOLMAN CALLS "GOOD"

Mr. James E. Peabody, head of the Department of Biology, Morris High School, New York, is no doubt, a man of high character, but I sincerely trust that no Catholic child may be allowed to come under his tutelage. His idea of "good" and

the Catholic idea, are widely diverging variants. Writing in *Social Hygiene* for July, 1916, he holds that it is "good" to "satisfy the curiosity" of children under ten years of age. Mr. Peabody has the advantage of me; he can discuss in the pages of a professional review and in his classrooms topics which I cannot touch on in a review of general circulation. But an excerpt or two, will give a sufficiently accurate notion of Mr. Peabody's methods. "Children," he writes, "are simply seeking for knowledge which, in my judgment, it is *their right to have*, and which can be easily given them before the dawn of sex-consciousness." Why place this dawn so definitely at ten years of age? Moralists do not follow Mr. Peabody here, nor is there a general agreement among scientists. Abnormal children are common enough today to make the assumption dangerous for use in the classroom. Writing of his high school work, Mr. Peabody continues: "In this advanced course [*advanced biology* in the third and fourth years of high school!] we discuss very frankly, even in mixed classes, the reproductive process through the mammals."

SCIENCE OR BOSH?

As scientific teaching, judging from Mr. Peabody's submitted program, this course is bosh. Some points might profitably be discussed by advanced students, thoroughly trained in scientific and philosophical principles and methods; others have no place whatever in a biological course, unless biology includes pathology, ethics and religion. But there is another aspect to this matter. What are Catholic parents, whose boys and girls are pupils at Morris High School, thinking of? Do they still cling to that ancient sophism to which no sane man ever gave assent, that sex-knowledge restrains the will, particularly, knowledge imparted under such circumstances?

Mr. Peabody appends a list of subjects upon which he lectures to his pupils. Moralists invariably, and scientists occasionally, have recourse to Latin when discussing many of these topics. After a careful review, it seems to me that at Morris High School, and, possibly in many schools for boys and girls in this country, "biology" means "sex-hygiene." As to the subjects discussed with the girls of this school in special classes by another teacher, these, in my opinion, are even more injudicious and harmful. Certainly, no Catholic girl can take part in them.

THE RESPONSIBILITY OF PARENTS

I am not quite sure that Mr. Peabody is a typical example; I sincerely trust that, with all his good will, he is not. I can understand too, that in the utter absence of supernatural means of restraint and elevation, the school authorities find this course an absolute necessity. But I cannot help thinking that the admonition of Geddes, "Care must be taken not to say too much" has been allowed to slip into oblivion; and excluding special and extraordinary circumstances, I have no hesitation in stating my conviction that the Catholic parent who allows his child to attend mixed classes, in which questions of the most delicate nature are discussed "very frankly," is guilty of a grave dereliction of duty. P. L. B.

SOCIOLOGY

Mr. Kingsbury's Child-Placing Bureau

THIS is a story of how New York accomplishes some things, or fails to accomplish them, and of one thing which her Charities Commissioner is now bent on doing.

Through various advertising mediums, the Department of Charities is seeking homes in private families for dependent children. The Department has somehow stumbled upon an excellent plan. Excellent, that is, in itself. It has been employed

by the private child-caring institutions of the City of New York for many years. Their whole aim is to get the child into some good home. They are never happier than when some good man or woman enters their door to say, "I want little Jimmy or Ethel," as the case may be. "I can give him a good home. I want you to investigate. Here are my credentials." That man would be insulted were he offered money. He does not sell love. He is not the proprietor of a baby-farm. He wants to do some good; he does not propose to profit financially by his benevolence. He is not an "uplifter"; he did not learn his charity from a ledger or on an adding-machine.

CAN NEW YORK CLEAN ITS STREETS?

The home-placing plan is excellent; excellent, as has been said, in itself. But what it may become under the administration of the City of New York is enough to make a thoughtful man shudder. For New York, under the fostering care and extensive sway of the professional uplifter, is fast becoming a by-word. It is taxed, supertaxed and exploited; it has borrowed well-nigh to the limit of its capacity; it has undertaken tasks which are beyond its carrying power. Yet it now proposes to undertake a work which calls for a high degree of wisdom, foresight, patience and vigilance. If official New York has shown any of these qualities, words have changed their pristine meanings.

For New York cannot keep its streets clean, not even under the impulse of an epidemic. It can talk about clean streets and does, gloriously, but talk is a poor substitute for a broom. Park Avenue, for instance, is not commonly designated as part of a slum. But block after block, from Ninety-seventh Street north, easily equals anything on the lower "East Side." Observe the filthy shops, the unscreened food, covered with flies where these can penetrate the coating of street dust, the refuse in the road and on the sidewalk, the rotting fruits and vegetables in the push-carts, the multitudinous children playing in the muck. All these things, no doubt, are in violation of the orders of the Board of Health and of the Street Department. As these lines are written, July 25, "the city is engaged in a vigorous campaign of cleanliness," and the *Tribune* announces that today the "plague record in Manhattan" is reached. If this campaign is "vigorous," the wonder is, that in the slack days poliomyelitis did not hang white crape on every family door in the borough. We have "rules" in plenty, but very little execution. Is the Street Department instructing its employees in the etiquette of white duck? Forgetting Park Avenue, is the Board of Health counting the toothbrushes on Randall's Island?

MURDER ON RANDALL'S ISLAND

These, too, are the strenuous days of the "uplift." The city, or those who speak for it, is setting up gleaming standards toward which every private institution, whether for delinquent or dependent children, must steadily turn its gaze. This gaze and substantial progress toward these standards of holy light will be inexorably exacted. So runs the imperial ukase, which may not be questioned for fear of conspiracy. But New York, apparently, cannot keep its own delinquent juvenile wards from plotting and executing successfully brutal murder. True, the woof of sentimentality was lately rent asunder when these five young conspirators, guests of the city, not of those vile places, the private institutions, were sent packing to the penitentiary for substantial terms. The newspapers, so prodigal of space when slander of the private institutions is in favor, said very little of this murder on Randall's Island, and whispered only a few words about the conviction of the youthful murderers. Not once did they even hint laxity of administration or fundamentally false discipline in the city's institutions. But despite the high cost of white paper, who can doubt the reams that would have been blackened, had the incident occurred in a private institution, particularly a Catholic institution?

DIRT IN CITY INSTITUTIONS

We spoke anon of unclean streets and filthy shops. The same criticism can be made of the very institutions under the care of the city. Despite the nearness of Thomas Mott Osborne, despite the tender care of the uplifters, who pour out vials and even floods of sentimentality upon murderers and similar foul birds, it would seem that the City of New York cannot maintain the quarters, destined not for criminals but for detained witnesses, in a decent state of cleanliness. "The West Side Prison is infested with vermin. There are no opportunities to bathe. The food is bad. If we want hot water we must pay for it. If we don't pay, we are called rats and stool-pigeons. Every night we are locked in these dirty cells, just as if we were criminals." This is the gist of the complaints recently made to the Grand Jury, and under instructions from Judge Mulqueen, the Grand Jury is investigating.

Judge Mulqueen threatened yesterday that in future he would commit detained witnesses to hotels, leaving the county to pay the bills. This was after a committee of the Grand Jury had inspected the West Side prison in West Fifty-fifth Street, and pronounced it unfit for the detention of witnesses. . . . It was evident that there had been a hasty cleaning-up in preparation for their arrival (*New York American*, July 26).

New York, of a truth, is upheld by capable, devoted hands. Who can doubt it? The upholders themselves blushing confess it; the *Evening Post* affirms it. Let us bow in silence. Objection spells conspiracy, perjury, treason, interference with affairs of international import. And rightly so. Our rulers are blessed with a "social vision"; we are but purblind, "strabismic"; we have never bathed in the light of "social ethics."

New York, then, cannot enforce strict orders issued by its own highly "socialized" Departments; cannot keep the hands of its delinquent children from murder; cannot keep some of its own buildings fit for human habitation. Is there anything more? There is. Its name is "graft."

"GRAFT" AMONG THE POLICE

"Graft," of course, is the *bête noir* of the "reformer"; graft, that is, in the old sense. Yet New York, in the hands of the reformers, while Tammany hides its presumably diminished and sinful head, does not appear able to eliminate graft of the lowest, most despicable, most horrible kind, from its "socialized" police force. "Methods of collection from keepers of resorts, the boldest ever used," remarks the District Attorney, quoted in the *American* for July 25. "Graft was never so raw as it now is," one reads with amazed eyes in the *Times* for the same date. "The Becker case," comments the *American*, "cannot equal the present one for daring methods in levying tribute. . . . In eighteen months the police have collected about \$46,000. That much has already been discovered. The total, no doubt, will be more than doubled." "I cannot see why some people at Police Headquarters could not see what was going on," the District Attorney is quoted in the *American*. "But I am giving them the benefit of the doubt."

AN OVERTAXED "HEADQUARTERS"

Rightly, again, are the city authorities given the benefit of the doubt. For this is the era of the "socialized" police, as well as of "socialized" charity and "socialized" law, and a "socialized" government can do no wrong. But I think I can see what the District Attorney confesses is beyond his power of vision. The police of New York, no inconsiderable village, are exceedingly busy men. They have lessons in psychopathy and politeness; it was not so long ago that they were preparing statistics regarding the price of meat, sugar, tea, coffee, flour, butter, eggs, milk, vegetables, and fish. In unoccupied moments, they gathered data on unemployment, or counted dead street lamps.

These varied and valuable "social activities" required, and doubtless received, the minute supervision of "Headquarters." Headquarters itself was busily engaged in the collation of certain scientific experiments in acoustics, the ordinary apparatus of which was the telephone wires of private citizens and business firms. All this work was enough to keep any Headquarters, however large and honest, decidedly preoccupied. As is evidenced by the hearings before Judge Greenbaum, it is an exceedingly difficult thing for even a trained ear to catch the sound-waves from a tapped wire, and a task requiring much inventive ingenuity to translate them into written language when caught. In the midst of all this laboratory work, the black sheep of New York's shining flock were nibbling at wires and statistics of another nature. As a result, five have been indicted for extortion and perjury, and where the end will be, no one knows, not even the Grand Jury.

AND NOW, DEPENDENT CHILDREN

No, judging from the efficiency of the other Departments of the New York's government, the new venture of the Charities Department is not likely to meet with much success, save such success as may be implied in the plaudits of the sycophantic *Evening Post*. New York, unfortunately, has an annual army of perhaps six or seven thousand dependent children. Who will supply a "home in a private family" for these poor little waifs? Given the "family homes," who will guarantee that these "homes" will not speedily be counted among the proscribed baby-farms? Our city officials? Impossible. For the proper "investigation" of a few dozen private institutions in the City of New York, the Department of Charities is appointing a paid Board of forty-two "specialists." Who will answer for the specialists? Even specialists, at times, need watching; and recent history records that ignorant, "political" Grand Juries have been known to lay sacrilegious hands on the sacred persons of uplifters, sacrificing their very lives for a salary. Who, then, will answer for the thousands of families caring for these dependent children? If we need forty-two inspectors for thirty-six private institutions, homes that cannot move or run away, homes administered by persons well known in the community, how many "inspectors" shall we need for these thousands of "family homes"? Figure it out for yourself, and cease to wonder why, under the inspiration of the "Charity Trust," charity is neither a virtue nor a respectable profession, but a very grubby trade.

"SCIENTIFIC" INVESTIGATORS

These new inspectors, forty-two, or if need be, 42,000, will all be men and women of the "highest type of social devotion." Surely. But perhaps a few dwellers in this modern Babylon are acquainted with Rule 12, paragraph 6, of the Municipal Civil Service Commission:

The Commission may by resolution *except from competitive examination* any person engaged in private business who shall render any professional, scientific, technical or expert service of an occasional and exceptional character to any city officer, and the amount of whose compensation in any one year shall not exceed \$750.

A very proper and respectable rule, designed to afford subsidiary assistance to any overworked "socialized" city officer, and a useful rule, as experience has shown. Within the memory of citizens now living in Manhattan, certain appointments were made under this rule for a Department, which, to avoid conspiracy, may be designated as the Department for Maltreated Mules. The successful candidates, after a perfunctory examination, of which no records were kept, were judged to be scientists, technicians and experts. In addition, the "character" of some was indeed "exceptional." Two were under the age required by an "unsocial" law, two were not citizens, some had to be dropped for manifest incompetency, and one, although

working in a very aura of a "socialized" government, because he developed the annoying habit of returning dishonest reports.

BUREAUCRATIC CHARITY

Make charity purely a matter of bureaucracy, and you no longer have charity, but a system of inhuman exploitation in which "the expert gets the money and the poor man gets the sympathy." Years ago New York uncovered the unspeakable evils of the almshouse, the public asylum and other similar public establishments, and with the leadership of men like Elbridge T. Gerry and William Pryor Letchworth, giants in their day, turned for aid to the private institutions, Jewish, Catholic and Protestant. Under the inspiration of the new sociology, we have in principle a return to the discredited bureaucratic charity, which in New York would receive an administration neither better nor worse than any other city department now receives. The new child-placing schemes promise the speedy formation of a corps of professional investigators, who in turn will need their own investigators, thus adding to the burden of the already overtaxed people of the city. But they promise very little else, beyond the probable reestablishment of the horrors of the now outlawed baby-farm. PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

Figures recently published by Dr. H. K. Carroll give the expenses of the various sects in the business of soul-saving. According to the statements, "The Baptists in this country spend \$221.97 at home for each net increase of one in their membership; the Methodists spend \$328.08; the Presbyterians, \$514.95; the Episcopalians, \$818.09; the Congregationalists, \$1,587.78." But Catholics have not yet reduced their Christ-given commission to an economic basis. A very prominent Churchman in the first century said the last word on soul-cost, when he declared that we were bought "with a great price." So great that all the economists of the world cannot total the figure.

As chronicled in the last issue of AMERICA the National Council of Public Morals in England has issued its report on the declining birth-rate in Britain. Its findings in reference to other countries in brief are contained in this table:

	Decade of Highest Rate	Highest Rate	1891 to 1900	1912
Denmark	1851-1860	32.5	30.2	25.6
Norway	1851-1860	33.0	30.4	25.2
Finland	1851-1860	35.9	32.1	27.1
Germany	1871-1880	39.1	36.1	27.5
Netherlands	1871-1880	36.4	32.5	28.2
Belgium	1871-1880	32.7	28.9	22.6
Austria	1871-1880	39.0	37.1	31.3
Italy	1881-1890	37.8	35.3	31.7
Hungary	1881-1890	44.0	40.4	36.3
Serbia	1881-1890	45.4	41.9	38.0
France	1801-1810	32.2	22.1	19.0

Birth-restriction prevails among the classes in which the conditions of family life are most favorable. Love of comfort, snobbishness, vulgar ambition are among the motives blamed by the Commission for diminished families. Britons are reminded of the warning of their King that the "foundations of national glory are set in the homes of the people." They will remain unshaken only as long as the family life of the nation is strong, simple and pure.

The law-making mania that has obsessed American legislatures can be appreciated by comparing our law-output with Great Britain's. The British Parliament in ten years passed 1,500 laws; the Congress of the United States and the State Legislatures in five years are officially credited with 62,250 laws. The *New York Sun* asks:

What would happen to a legislator who went home at the end of a session and said to his constituents: "I did not

make a new law, but I voted for the repeal of sixty-three idiotic ones, and I hope next year to prevent our august body from passing any laws at all?" He would be stoned as a standpatter and obliterated as an obstructionist. Life will not be perfect until each citizen has a code of lawyer-made laws applying to himself alone.

Life will be as nearly perfect as possible when each citizen learns the Sinai-code, and makes it the governing principle of citizenship. For it tells for better citizenship here and perfect citizenship in the realm beyond the stars.

The Richmond *Times Dispatch* contains this very true criticism on the country's lynching record for the past six months:

Not to the credit of this country, but somewhat less to its shame, is the record of nine fewer lynchings in the United States during the first six months of this year than occurred during the corresponding period in 1915. In refutation of what some Americans put forward as an excuse for mob law, it appears that in only five of the twenty-five lynchings could that excuse have been pleaded.

And Georgia's disgraceful laxness continues to darken the record of the whole South. Eight, or nearly one-third of the total number of lynchings in the United States, were committed by bloodthirsty mobs of that State. It is not to be wondered at that the reputable newspapers in its borders bitterly condemn the weakness of the law officers who, after all, are responsible for "Georgia's shame."

Georgia's shame is the nation's shame. Until mob-leaders are promptly brought to justice, the "lynching bee" will continue as a national disgrace.

Five tons of magazines and papers have been shipped to the troops on the border by the New York center of the Young Men's Christian Association, and five secretaries of the association left New York to take charge of the Y. M. C. A. camp activities. The circular letter sent out when mobilization began states:

The average cost of the army branch building, including full equipment, is about \$2,000. At least one man who has a son in the militia has given that amount for the equipment of a branch unit, and it is purposed to name the branch after the donor. It is estimated that \$5,000 will not only provide the building and equipment, but pay the running expenses of a branch for six months. The present prospects are that the State troops will not remain on the border for a longer period.

A fund of \$500,000 has been started for border work, and altogether the Y. M. C. A. is displaying a zeal which could be imitated with profit by Catholic societies.

The Lord Mayor of London is much disturbed at the lack of unity among Christians, and proposes a conference to establish a National Church:

If only we could sink our differences, and have one great National Church! Suppose, now, we could get representatives of all Christian bodies to meet together at the Mansion House, "the chief building of the great capital city of the British Empire," could they not unify and mobilize their forces? It would be difficult for them to be theological on such an occasion. Let them adopt two or three large central doctrines, such as the Love of God and of our fellow-men, and sink their differences.

The *Churchman*, while commending the efforts and enthusiasm of the Lord Mayor, does not consider the problem of church unity easy of solution:

After all, what has the British Empire to do with the matter? The Lord Mayor wants "one great British Church," and like many another reformer, forgets, on our side, our commitments to the whole Catholic Church; and, on the

side of non-Episcopalians, the existence of a State Church in Scotland and numerous other Christian bodies.

The one God-given solution is never considered, though it unified Christendom for centuries. That solution is the Rock of Catholicism, in lieu of the sands of nationalism. But the Rock is in Rome, and, to the insular mind, what good can come from Rome?

The Buffalo *Express* quotes from the report of the "House Committee on Public Buildings," directing that the Flag shall fly every day from every government building:

This we believe to be important. Important because the youth of the country should be taught to love and to revere the Flag of the Republic, and for the future good of our institutions that Flag cannot be seen too often.

Hooray! The good old American Flag cannot be seen too often on government buildings. The oftener it is seen the more government buildings there are. The more government buildings there are the more—well, here are some of the appropriations provided for in this public-buildings bill:

		Population
Attalla, Ala.....	\$30,000	2,513
Barbourville, Ky.....	25,000	1,633
Brinkley, Ark.....	25,000	1,740
Central City, Ky.....	30,000	2,545
Edenton N. C.....	45,000	2,789
Georgetown, Tex.....	30,000	3,096

A more economic and at the same time the only way of teaching American youth to revere the Flag, is to teach them that it stands for authority, and authority comes from God. Otherwise, "I pledge allegiance to my Flag" means nothing.

The Central Philanthropic Council of Columbus, Ohio, has issued its report based on an inspection of 243 public pool-rooms. The classification by race is interesting. Americans frequent one hundred and sixty-six, fifty-one are patronized by immigrants, Italian, Hungarian, and Greek, and twenty-six by negroes. The following recommendations were made to the City Council:

That the Central Philanthropic Council support the passage of an ordinance providing for the licensing of the public billiard and pool-rooms within the city limits of Columbus, with the penalty of revocation for the violation of the provisions of the license. That the following provisions be suggested for the consideration of the Mayor and the City Council: (a) That the license be issued only after investigation by the City Superintendent of Public Welfare of the moral status of the applicant and of the moral and sanitary conditions surrounding the proposed location. (b) That no pool-tables be allowed in barrooms or in rooms connected by door with a saloon. (c) That blinds, curtains, partitions or other obstruction of the open view from the street be prohibited. (d) That the age limit be eighteen years. (e) That no game of chance be allowed in billiard and pool-rooms. (f) That provisions against gambling and profanity be incorporated in the ordinance. (g) That the Superintendent of Public Welfare have direction of the inspection of the public billiard and pool-rooms, and that a license fee be fixed, all or a part of which shall go to the enforcement of the provisions of this ordinance.

Were our American cities well provided with boys' clubs, the danger to youth seeking healthy recreation would be lessened. Boys who go to the public pool-rooms, or to other public recreation centers are only following the "clubbing instinct," that the Catholic Young Men's Institute of San Francisco was founded to meet and direct into healthy channels. But the Young Men's Institute only reaches a handful of the Catholic boys in America.